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Registered at the General Post Office as a Newspaper.

VOL. LXV. No. 3,389.

SATURDAY, OCTOBER 31, 1885.

PRICE 6D. By Post 6½D.

BLACKWOOD'S MAGAZINE.

No. 841.—NOVEMBER, 1885.—2s. 6d.

CONTENTS.

THE DUTY OF THE NEW ELECTORATE.
THE CRACK OF DOOM.—PART IV.
DANIEL FOSQUÉ.
FORTUNE'S WHEEL.—PART VIII.
SELKIRK AFTER FLODDEN.—By J. B. SELKIRK.
THE WHIRLIGIG OF TIME.
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CAUTION.—BEWARE OF PIRACY AND IMITATIONS.

CAUTION.—Vice-Chancellor Sir W. Page Wood stated that Dr. J. Collis Browne was, undoubtedly, the Inventor of Chlorodyne; that the story of the Defendant, Freeman, was deliberately untrue, which, he regretted to say, had been sworn to."—See "Times," 13th July, 1864.

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LONDON THEATRES, &c.

DRURY LANE THEATRE. — This Evening, at 7.45, HUMAN NATURE.

LYCEUM THEATRE.—This Evening, at 8.0, OLIVIA.

THEATRE ROYAL, HAYMARKET.—This Evening, at 8, DARK DAYS.

ADELPHI THEATRE.—This Evening, at 8, THE COLLEEN BAWN.

PRINCESS'S THEATRE.—This Evening, at 8, HOODMAN BLIND.

STRAND THEATRE. — This Evening at 7.30. THE MARRIED RAKE. At 8.15, OUR AMERICAN COUSIN.

GAIETY THEATRE, STRAND.—This Evening, at 7.30, ESTRANGED. At 9.45, THE VICAR OF WIDEAWAKEFIELD.

VAUDEVILLE THEATRE, Strand.—This Evening, at 8, CUPID'S MESSENGER. At 9, LOOSE TILES.

GLOBE THEATRE.—This Evening, at 9, THE PRIVATE SECRETARY. At 8, A BAD PENNY.

COURT THEATRE. — This Evening, at 8.30, THE MAGISTRATE.

SAVOY THEATRE.—This Evening, at 8.15, THE MIKADO: or, THE TOWN OF TITIPU.

ST. JAMES'S THEATRE.—This Evening, at 8, MAYFAIR.

FOREIGN INTELLIGENCE.

FRANCE.—The Cabinet have decided to call the Chambers together in extraordinary session on the 10th prox. The Conservative votes recorded at the 1881 elections numbered 1,789,700, as against 3,645,200 this year; while Republican votes, which in 1881 were 5,391,600, have declined to 4,317,400. In 1881 the Republican Deputies elected were 465, and the Conservatives 88. In 1885 the corresponding numbers were 383 and 201. The votes on both sides, contrary to precedent, increased at the second ballots.

M. de Freycinet has withdrawn the pension of two diplomatists on the retired list, holding the rank of Minister Plenipotentiary, for having signed the Conservative Electoral Manifesto.

The new Chamber will now cost the country nearly three millions sterling yearly, owing to the number of Deputies having been increased from 553 to 584. The President of the Chamber receives £3,000 a year, and the salaries of the Deputies alone amount to £200,000, the remainder of the sum being required for subordinate official salaries, printing, warming and lighting, repairs, &c. Besides their stipends, the Deputies get various official "pickings," such as gratuities for serving on commissions of inquiry and free railway passes.

The quarries at Chancelade, near Périgueux, fell on Sunday afternoon, destroying the village of Parigots, situated on a hill above the quarries. Seven or eight workmen were buried, and several persons who were passing at the time were killed. Some of the inhabitants of Parigots were also buried beneath the ruins of their houses.

During an interview with a reporter Prince Napoleon congratulated himself upon having held aloof from the electoral contest, the sterility of which he declared he had foreseen. In his opinion, the Monarchists, being powerless to govern or overthrow the Republic, will precipitate revolution. The remedy for all this he holds to be union among all good citizens with a view to assure the stability of the Republic.

A despatch from General de Courcy, dated the 24th inst., reports that the three French columns under the command of General Jamont entered Than-mai after operations extending over three days. A vigorous resistance was met with on the first day, when the passage of the Red River above Hong-hoa was secured by Colonel Mourlan's column. Every night following the rebels endeavoured to cut their way through, leaving many killed on the field. The three leaders commanding the Black Flags were killed. The French lost only eight men killed and five seriously wounded.

While M. de Freycinet, after having attended a Cabinet Council, was driving over the Pont de la Concorde on Thursday, on his return to the Ministry for Foreign Affairs, a man armed with a pistol fired at his carriage, but without wounding the Minister or his servants. The man, who is believed to be a Corsican, was immediately arrested. He refused to give his name, and said that he had been enabled by means of a photograph to recognise M. de Freycinet, who had injured him in reputation, honour, and fortune.

The interesting statistics with regard to French commerce in 1884 which have recently been published in France are a striking indication of the severe crisis which is sweeping over the whole commercial world. According to these statistics the importations into and exportations from France, which amounted last year to £393,000,000, were £41,000,000 less than in 1883. Among the countries with which France has commercial relations England stands first, the value of importations and exportations to and from this country being given at £12,500,000; then follow Belgium with £4,300,000, Germany with £3,750,000, the United States with £2,930,000, Italy with £2,900,000, Switzerland with £2,730,000, and Spain with £2,390,000. The duties paid in 1884 at French Custom-houses amounted to £14,000,000, coffee accounting for £4,300,000. The rest is made up in turn by sugar, petroleum, wine, cocoa, oil, cotton, silk, cereals, and metals. So far as the statistics of the present year have been ascertained there is reason to believe that a turn for the better has taken place.

GERMANY.—Bishop Titcomb held on the 16-20th inst. a visitation of the Baden-Baden chaplaincy. During this time he preached, celebrated the Holy Communion, held a confirmation in the afternoon of the 18th, and delivered a missionary address on the morning of the 19th. His Lordship had an audience of the German Empress, during which the Emperor joined them and entered with interest into his work. The Bishop was also received by the Grand Duchess of Baden. On Wednesday the Bishop held a confirmation at Carlsruhe, among the candidates being a daughter of the Prince of Waldeck, a sister of the Duchess of Albany.

A conference of the British chaplains in North and South Germany will be held at Dresden on the 17th and 18th of November, under the presidency of Bishop Titcomb. The Bishop will arrive in Dresden on the 13th, and on the 14th will hold a confirmation in All Saints' Church. After the conference the Bishop will proceed to Berlin, and on the 21st consecrate the newly-erected St. George's Church in that capital. Every chaplain attending the Dresden conference has been invited to bring a lay representative of his congregation with him, and the Bishop has authorised an offertory in each church during the present month to defray the travelling expenses of the chaplains.

DENMARK.—On Tuesday, after a Cabinet Council, the King issued two decrees—one ordering the formation of a military gendarmerie corps, to assist in maintaining the public security and order; the second, that the Treasury shall pay all the expenses which an increase of the police force in the present excited state of political feeling renders necessary.

There was a great demonstration in Copenhagen on Sunday to express sympathy with M. Estrup on account of the recent attempt upon his life. A procession numbering at the outset some 12,000 persons, and increasing as it passed through the more populous quarters of the city, went to the residence of the Premier, who, in response to the popular acclamations, addressed the crowd.

RUSSIA.—At the suggestion of Count Tolstoi, Minister of the Interior, the Minister of Public Instruction has ordered that no non-Russian subject shall be allowed to teach in Lutheran Church schools in the towns and villages of German and Czech colonies in the Governments of Kieff, Podolia, Volhynia, and Cherson.

A letter from Merv, dated the 5th of October, states that a deputation had arrived there from Meimaneh complaining of Afghan oppression, and begging for the intervention of the Russian authorities.

GREECE.—King George, in opening the Greek Parliament, referred to the critical state of affairs in the Balkan Peninsula, and remarked that when events threatened to change the *status quo* to the serious detriment of Greece, his Government were compelled to face the consequences, and hastened to make active military preparations. He acknowledged with pleasure the readiness with which the citizens had mustered beneath the national flag, and expressed a hope that the Powers would take such effectual measures for the establishment of a solid equilibrium among the peoples of the Peninsula as would relieve his subjects from the necessity of abandoning their peaceful occupations.

AMERICA.—The subscribers to the Grant Trust Fund have transferred the money to the United States Trust Company, in trust, to pay the income to Mrs. Grant for her life, and after her death to divide the principal among the General's children. This arrangement secures the money from any claim by the creditors of the firm of Grant and Ward. Ferdinand Ward's trial is now proceeding, a jury having been obtained with much difficulty.

An immense granite building, intended to receive the American War and Navy Departments, will soon be finished at Washington. It has already cost 9,000,000dols., and it is estimated that its total cost will be about ten millions and a quarter. It is the largest building in Washington, and is said to be the largest granite building in the world. It covers about four acres and a half of ground, or an acre more than the Capitol. It is constructed of large blocks of iron-grey granite, weighing from a quarter of a to twenty tons each. In the northern wing of the building alone there are 10,000 of these granite blocks, and in the whole structure the number of blocks of this size will aggregate about 50,000. The flooring space of this building in its various storeys will cover an area of about twenty acres, and the pipes and flues in one straight line would reach nearly forty miles. The building contains four wings—north, south, east, and west. The stairs of the north wing alone cost 33,000dols., and the plastering even more than this. Its floors cost 72,000dols., and the granite work over a million. In the same wing there are 91,000 dols. worth of bricks, more than 100,000dols. worth of roof, and the plumbing and gasfitting will cost over 25,000dols. The building is perfectly fireproof. It is made entirely of iron and stone, with the exception of a skin of boards which is laid over the stone floors of the offices for comfort, and of the doors themselves. The doors are of polished mahogany, but their casings are of iron, and there are 545 tons of iron in the casings of the window frames and door casings of the east wing alone.

General M'Clellan, who was General-in-Chief of the armies of the United States from November, 1861, to November, 1862, and during that time gained the victories of Yorktown and Antietam over the Confederates, has died suddenly of heart disease.

INDIA.—Sir Donald Stewart and Mr. Hope will visit the Afghan frontier next week. They will open the Bolan Railway (a correspondent at Lahore says) from Rindli to Mutch on Wednesday, on their way to Quettah, and then proceed to Chaman, returning to Rindli by the Hurnai route. Mr. Hope will have the advantage of a personal inspection of the localities in considering the various routes proposed for the railway to the northern side of the Khoja Amran range. Sir D. Stewart will inspect the site chosen by Sir Charles Macgregor for the entrenched camp. The spot selected is not yet publicly known, but Sir C. Macgregor makes no secret of his opinion that he regards it as a good strategic position, commanding the country up to the Gomal Pass.

The Viceroy of India has arrived at Delhi, where he was received by the local officers, the Princes of the late King's family, and a number of gentlemen, native and British. In reply to an address from the municipal authorities, his Excellency expressed pleasure at having been able to confirm the municipal institutions which had been designed by Lord Ripon.

SERVIA.—The reply of the Servian Government to the collective Note of the Powers expresses the desire of Servia to uphold the Treaty of Berlin, and a firm hope that the decision of the forthcoming Conference will render any warlike action unnecessary. It also hopes that the Powers will pay due consideration to the interests of Servia, and give a guarantee against any further disturbance of peace by Bulgaria.

BURMAH.—The time allowed for the Burmese answer to the English ultimatum will expire on November 5 at Mandalay. Unless, therefore, a reply containing a complete acceptance of the English terms, without evasion or prevarication, is received at Rangoon by the 10th prox., hostilities will commence on the 11th. The *Irrawaddy* left on Wednesday for the frontier with fifty bluejackets from the *Woodlark*. The *Turquoise* was expected daily, and the *Bacchante* and *Ranger* are due on the 10th of next month. Forty-pounder cannon for attacking the forts have been mounted on cargo-boats. There are only two points on the river where any serious stand may be made. It is now deemed certain that annexation or a protectorate must be the result of the present state of affairs, but in any event it is possible that a minor Prince with a Regency may be substituted for King Theebaw.

Telegraphic communication with Mandalay has been stopped at Thayetmyo, by order of the local Government, to prevent the news of the ultimatum reaching Mandalay before the arrival of the steamer *Doowoon*, specially despatched by Mr. Bernard to bring away Europeans, or intelligence of the war preparations at Rangoon being sent thither. Mr. Haas applied for permission to proceed to Mandalay in the *Doowoon*, but was refused by Mr. Bernard. The general opinion is that hostilities are certain to ensue.

BULGARIA.—Prince Alexander arrived at Philippopolis by special train on Tuesday morning from Sofia, and was enthusiastically received at the railway station. His Highness, who appeared in excellent health, cordially acknowledged the popular welcome. The Bulgarian Diplomatic Agent has informed the Porte that the Servians invaded Bulgarian territory on Saturday in the direction of Trin, but were reported to have withdrawn on Monday. Reports received at Belgrade from the frontier state that Bulgarian regular troops fired upon the Servian Customs guards at Negotin and Radujevac, who at first withdrew, but subsequently, after obtaining instructions by telegraph, reoccupied the guardhouses. They were, however, directed to remain passive.

The effective of the Turkish forces in the Balkan Peninsula now reaches 180,000 men, but reinforcements are constantly arriving. On Monday the Mustafiz (Turkish Landsturm) and the Bashi Bazouks were called out. The Circassian chiefs have promised, in the event of war breaking out, to send 25,000 cavalry provided with their own horses, as they did during the Russo-Turkish war.

TURKEY.—The Anglo-Turkish Convention regarding Egypt was signed on Saturday afternoon. Up to the last moment Sir H. D. Wolff had to contend with many difficulties and intrigues, and even on Saturday, after his arrival at the Porte to sign the Convention, a slight hitch occurred, and the British Envoy left for a time in order to enable Kiamil Pasha to refer the difficulty to the Sultan. The chief difficulty presenting itself to the mind of the Sultan is stated to have arisen from his Majesty's anxiety to await the progress of the negotiations at present proceeding between the Great Powers before binding himself to an engagement with England. Sir H. D. Wolff strongly urged the Porte to accelerate the conclusion of the Convention and the appointment of the Ottoman Commissioner, declaring that he had to leave Constantinople without delay. Sir Henry at the same time stated that he had been authorised by Lord Salisbury to make some concessions, including one in reference to the reorganisation of the Egyptian army. The Sultan, on his side, also made a few concessions, and consequently, as already stated, the Convention was at last signed.

Sir H. D. Wolff, on board the *Imogene*, arrived at Besika Bay on Tuesday morning, and the British Envoy immediately embarked on Her Majesty's despatch-vessel *Iris* for Egypt. It is believed that the appointment of the Ottoman Commissioner for Egypt will not be made for some time yet. The British Special Envoy has declared that the Convention was only an instrument to assist the real work to be done at Cairo and Wady Halfa. At the latter place Sir H. D. Wolff will confer with the Arab sheikhs, when the presence of an Ottoman Commissioner will be useful.

The Constantinople correspondent of the *Daily News* gives the following summary of the Anglo-Turkish Convention:—

"(1) To send into Egypt an Ottoman Commissioner charged with an inquiry into the present state of the country, and to report thereon; (2) to work into proper shape the judicial, financial, and military organisation of Egypt, and particularly the internal administration; (3) to arrive at a pacification of the Soudan in such a way as to prevent the recurrence of anything which shall have a bad influence in Egypt; (4) to secure the frontier against the Soudan in a firm and durable manner; (5) to arrange for the evacuation by the English troops the moment the country returns into its normal condition, and as soon as it can sufficiently protect itself from external and internal danger."

The Ambassadors who will represent the Powers at the Conference held a preliminary meeting on Thursday afternoon, under the presidency of Count Corti.

EGYPT.—Sister Cipriani arrived at Akasheh from Khartoum on the 22nd inst., after a journey of sixteen days. She states that Khartoum is almost empty, and that Omdurman now has a large population, and has become a second Mecca, Arabs arriving from distant parts to visit the Mahdi's tomb and worship there. A strong force of dervishes is at Omdurman, as well as four war-steamers, while additional vessels are being constructed in the arsenal, which is worked by Egyptians. Food was still scarce, but there was a plentiful supply of arms and ammunition. An army left Omdurman for Berber and Korosko on September 15. Sennaar fell in the middle of August, and there is now no Egyptian garrison in the Soudan. The Sennaar garrison was surprised by the rebels while out foraging, and their retreat cut off, whereupon the town surrendered. Sister Cipriani relates that a Frenchman who fell off his camel, towards the end of December last, from illness, was buried before he was dead by the Arabs, who were hurrying forward. The sister saw the grave, which is one day's journey beyond Omdurman. A French journalist about thirty years of age, and of a fair complexion, as well as another Frenchman, were with Abdulla Khalifa at Omdurman. Three other sisters still remained at Omdurman. Sister Cipriani, who was brought to Akasheh from Omdurman across the desert by an Arab, adds that Slatin Bey, Lupton Bey, and Mr. Cuzzi were in chains at Omdurman. Her description of the capture of Khartoum coincides with the previous accounts. Great activity prevailed in the arsenal at Khartoum. News had arrived at Omdurman that the Arab garrisons had retired from the Gedarif district, owing to the want of water in Khorbarka, Abuanga, and Nuranga, and proceeded to Kordofan for a period of six months in order to obtain fresh troops.

Colonel Scott-Moncrieff recently asked for an advance of £20,000 from the £1,000,000 agreed to by the Powers to promote the better irrigation of the country. Mr. Vincent forwarded this demand to the Commissioners of the Caisse de la Dette, who refused to pay the money on the ground that no Khedivial decree had yet been issued specifying the works to be carried out, and that consequently they were unable to estimate their expediency.

SPAIN.—Advices received from Yap, dated August 30, give the following details about the proceedings in that island:—

"On August 21 two Spanish transports arrived off the island with Lieutenant Capriles, the newly appointed Governor of the Carolines, and several Catholic missionaries on board. During the following four days the Spanish came ashore several times to select sites for the Governor's residence and the church, but without performing any 'act of annexation.' On the evening of the 25th the German gunboat came into port under full steam. A detachment of marines immediately landed, and at seven o'clock the German flag was hoisted over the German trading station. Commander Hofmeier then officially proclaimed the imperial protectorate over all the islands, including the Pelew and Carolines. This annexation was notified to the Spaniards, who expressed great surprise, as they intended to take possession of the island on the 27th, on the completion of the altar brought from Manila. They also attempted to hoist the Spanish flag, but desisted in consequence of the German representations, and subsequently sailed to Manila, after formally protesting against the German annexation. The German Consul, Herr Hernsheim, arrived on the 29th by the steamship *Victoria* from New Britain, and assumed jurisdiction."

AUSTRIA.—Some more interesting documents have been discovered among the papyri in Professor Karabacek's charge. Among them are—(1) 200 verses of an extract from Hesiod's *Works and Days* and *The Shield of Heracles;* (2) a fragment of the *Argonautica Epopœa* of Apollonius Rhodius; (3) a fourth-century papyrus fragment of Homer's *Odyssey*, the oldest fragment of the *Odyssey* extant; (4) a number of State papers of the reigns of Trajan, Hadrian, Marcus Aurelius, and Antoninus Pius; (5) a Coptic homily in the Saïdian dialect, by John Chrysostom; (6) an Egyptian tax schedule of the eighth century, drawn up by a controller of taxes named Raschid; (7) an Hebraico-Arab papyrus of the ninth century, the oldest Jewish-Arab papyrus existing (the language being Arab and the letters Hebraical); and (8) a strip of paper of the ninth century, 42 centimètres long and 8 broad, which is covered with Arab words and ornaments imprinted by wood engraving. The words consist of prayers and invocations against "the evil eye of the demon and the worse eye of man."

CANADA.—It is stated that Riel's execution will take place on the 11th prox. Efforts are still being made to procure the commutation of his sentence. The appointment of a Commission to examine into his sanity is demanded.

Canon Lightfoot, B.D., has been appointed Archdeacon of the Cape.

The Empress of Brazil has broken an arm by falling on a staircase in the palace at Rio de Janeiro.

The coast of Labrador has been visited by a heavy storm, in which it is stated seventy fishing vessels were wrecked, three hundred lives lost, and two thousand persons rendered destitute.

On the Montenegrin frontier there has been a fight between some Albanians belonging to Gusinje and a party of Montenegrins of Nasajevice, in which six of the latter and three of the former were killed.

An extraordinary edition of the *Cape Gazette* was issued on the 30th ult. proclaiming Her Majesty's sovereignty over certain portions of territory known as Bechuanaland and Kalahara, over which Her Majesty has established a Protectorate. The Protectorate is bounded on the east by the South African Republic, on the south by Cape Colony, on the west by the Molopo River, and on the north by the Molopo River to its junction at Ramathlabana Spruit, and thence by that spruit as far as the frontier of the South African Republic. The whole district will henceforth be British territory, under the name of British Bechuanaland. The remainder of the territory not included within the boundaries of British Bechuanaland will continue to be under Her Majesty's protection.

The *Roma* reports the discovery of a new volcano in Sicily by an officer of police stationed at Ficuzza, in the province of Palermo. He had noticed for some evenings in succession that a fire seemed to burn, somewhat fitfully, on a hill some miles away in the country, named Busambre. Believing that this fire must either be a signal for some robbers, or, perhaps, lighted at their bivouac, he collected a small force of police and started in the hope of surprising them. After a night march of three hours, some of which was over pathless and very difficult ground, they came to a depression, where they distinctly heard beneath them rumbling as of distant thunder, accompanied by a trembling of the earth, and followed by a sound which they described as a sort of gigantic sigh. Presently a dull light shot up from the hill, at the base of which they had halted; and this was immediately followed by a light shower of red-hot ashes, which fell around them. They wisely waited for no more, but returned to Ficuzza.

The following is an extract of a despatch received from Her Majesty's Minister in Morocco, dated Tangier, the 20th of October, 1885:—

"A paragraph has appeared in the *Manchester Courier* and other English and foreign newspapers quoting a telegram sent by the Gibraltar correspondent of a news agency, in which it is stated that a man named M'Hugh formerly an artillery sergeant in the British army, had killed or wounded several persons in Tangier. This statement is untrue. Two persons were killed and several were wounded by a Moorish artilleryman, who, I believe, was insane at the time he ran amuck. Mr. Matthew M'Hugh, who it is stated in the telegram was the perpetrator of these crimes, was a sergeant in the Royal Artillery, and is now a pensioner. He had been for seven years in the service of the Sultan as instructor of the Moorish artillery at Tangier. His Shereefian Majesty having lately decided to give the command of the artillery here to one of the Moorish officers who were instructed at Chatham, informed Mr. M'Hugh that his services were no longer required, but, in consideration of his long services and good conduct, his Majesty presented him with a gratuity of 1,000dols. Mr. M'Hugh left Tangier for Tasmania in the month of August last. He is a very worthy person, and was held in much esteem by the authorities and population of Tangier."

IRELAND.

The ceremony of conferring the degrees of the Royal University of Ireland took place on Tuesday afternoon in the Royal University-buildings, Dublin. Lord Emly, Vice-Chancellor of the University, presided, and the Earl and Countess of Carnarvon were present. Honorary degrees were conferred on the Earl of Granard, the Earl of Kenmare, Mr. Edmund Dease, Mr. Robert Scott, Dr. Lyons, M.P., the Rev. Dr. Witherow (Londonderry), Mr. Thomas Arnold, Mr. Charles Duke Yonge, and others. Over a dozen ladies had degrees conferred on them.

Addressing the Londonderry Synod on Tuesday, the Bishop of Derry referred to Disestablishment. If Irish Churchmen, he said, spoke of the improvement of their Church after Disestablishment they were cited as witnesses in its favour; and if they referred to counter-balancing disadvantages they were accused of being rhetorical visionaries mourning over an irrevocable past. One thing was established—that Disestablishment in Ireland has not improved the relations between the separated communions in that country. By one side it was now never remembered, and by another never forgotten. In the second place, it had virtually affected society by giving an enormous impulse to Socialism; therefore their message to their English brethren was to resist Disestablishment to the utmost, not because they feared the Church would die, but because they knew their country would suffer. And Irish Churchmen would add the warning that, judging by Irish experience, the disendowment of a Church presaged a scramble for the disendowment of property, and the disestablishment of a Church meant the disestablishment of society.

The Roman Catholic Archbishop of Dublin visited Malahide and Swords on Sunday, and was cordially received. At Malahide the Archbishop blessed the new National schools. At Swords a large open-air meeting was held, and a congratulatory address presented. In the course of a reply the Archbishop referred to the recent speech of the Earl of Meath at a meeting of the Wicklow Loyal Association, and denounced his attack on Mr. Parnell, who was accused of educating his followers in the doctrine that the land was to be taken from the landlords and applied to national purposes, that no person would be allowed to accumulate property, and that they should have an Irish Parliament. Such, he said, was the future foreshadowed by the National Irish dictator. He read Mr. Parnell's Wicklow speech, and now explicitly declared that by no possible construction could it be made to convey the two first doctrines, and if he could presume to advise Mr. Parnell, he would advise an appeal to the law courts against the noble slanderer for imputing that he was an advocate of wholesale robbery. It would be interesting to see whether the most ardent profession of what was now foolishly called loyalty could justify such gross and reckless slanders.

An address has been issued to the "Free and Independent Electors of Ireland," by the executive of the Irish Loyal and Patriotic Union, who are now prepared to oppose the Parnellites in at least sixty out of seventy seats in the provinces of Leinster, Munster, and Connaught. Two courses, it says, are open to the electors, and two only. They must either vote for Mr. Parnell and separation from Great Britain, or they must vote for those who have the best interest of the country at heart, and who seek its future prosperity by upholding the connection with the Empire. Having reviewed the various questions at issue, the address concludes: "The voice of the so called Nationalist Conventions is not the voice of the people. The people must speak at the polling-booths. The candidates of the Loyal and Patriotic Union will seek to revive freedom of opinion, and to prove to the world that you will no more be slaves. They will not seek to dictate to you or ask for money. They will oppose the organisation of coercion, ruin, and fraud. Their sole object will be to further the interests of our fatherland. Your destiny is in your hands. Be just, and fear not! Give social tyranny and petty despotism its deathblow. Strike the blow now. Vote for your country and your home. Bring to this land that time of peace and progress she so sadly needs. God save Ireland and the Empire!"

The police were on Saturday informed of an agrarian murder at Arboe, county Tyrone. Two men named Macquiggan and Boyle quarrelled about some land, and the former attacked Boyle with a spade, inflicting a fatal wound on his head.

The South of Ireland Cattledealers' Association have chartered a Danish steamer for the purpose of shipping cattle direct from Cork to England. The association have in readiness to hoist on her when she arrives a green flag with a crownless harp. It is rumoured they have experienced much difficulty in England in getting steamship companies to aid them in boycotting the Cork Steam-packet Company.

The tenant farmers in the county of Limerick last week practically struck against the payment of rent. The majority of the landlords being unable to accede to the reductions asked by the tenantry, the latter refuse to pay anything. Abatements from thirty to fifty per cent. have been demanded, and offers of ten and fifteen indignantly refused. This has been the case on the Dromin, Egmont, and Atkinson properties. The agents threatened legal proceedings, but the tenants merely laughed at the threats.

An outrage was committed in Dublin on Sunday evening at the house of the proprietor of the *Citizen* newspaper. The family of Mr. Hastings had just gone to church, and Mr. Hastings was about to follow them when he heard a crackling noise. Going out of his room, he perceived that the hall was on fire, the woodwork of the floor having been saturated with paraffin and strewn with matches. He had previously received letters threatening him with death if he persisted in publishing cartoons in his paper caricaturing the Parnellites.

The Right Hon. Judge Ormsby has, on account of failing health, resigned his office as Judge of the Land Court, which he has held since 1875. No fresh appointment will be made, as the office is one of those abolished under the Judicature Act.

The *Times* of Monday contained a letter on the state of Ireland, the third of a series, by "Unionist." He sums up the matter by saying that "it is a delusion to expect that the giving self-government to Ireland will make her contented, when you stop short of giving her the only thing with which she will be contented—independence; and that every move in that direction will aid the malcontents in rendering the administration of British law by constitutional means impossible, and thus bring matters in a very short time to the alternative of separation or reconquest."

Mr. Roche, formerly an assistant-commissioner under the Land Act, in a letter following that of "Unionist," makes a strong appeal on behalf of the 100,000 Irish leaseholders who now consider themselves unfairly excluded from the benefits given by the Land Act to the other tenants. Mr. Roche believes that if these men were admitted to the same benefits "the Government would find an ally, or at any rate neutralise an active foe, in this body of men, by nature the most Conservative class in Ireland, who Mr. Parnell has truly called the flower of the Irish tenantry."

A MONTH IN NORWAY.

(*From a Correspondent.*)

Now that *Gamle Norge* has become famous in the eyes of tourists by the recent visits of the Heir Apparent to the English Throne and the G.O.M.-cum-Brasseys, it may interest your readers to hear a parson's idea of Norway and its inhabitants. And here let me say that, to anyone desiring entire change of scene I cannot imagine a more suitable spot for a holiday than the early cradle of our ancestors, the Northmen or Normans. The steamer *El Dorado*, of Messrs. Wilson's line, a very fast boat, had the honour of conveying our party, though many North-country people find the *Norge*, which sails from Newcastle-on-Tyne, more convenient. The first-named vessel is certainly replete with every comfort, even to the extent of being lighted by electricity, the food and waiting being everything that can be desired—to those who can enjoy them—I myself being among the happy number.

We made straight for Stavanger, a very pretty old seaport town, with a Cathedral that dates very far back, containing a curiously-carved wooden pulpit, coloured and gilded, on which are represented some of the principal events of the Old and New Testaments; fine Norman arches and pillars, and interesting tablets in the vestry. The religion of the country is Lutheran, the early part of the Sunday service being somewhat dull; but at the celebration of the Lord's Supper (an event of rare occurrence), vestments are worn, which are usually lying on the altar when not in use. After two hours' stay at Stavanger, we steamed for seven hours, through numerous islets, to Bergen, the approach to which by sea is very fine indeed. It happened to be a most glorious morning, and the sight of the rock-covered hills, rising almost perpendicularly above the town, dwarfing houses and churches to the tiniest dimensions, was very magnificent. Bergen is a nice clean town, and by far the most interesting in Norway. The quaint and busy Strandgaden, and the harbour crowded with antique-looking "jagts" or sailing vessels, are quite unique, and present a very pretty scene. Next morning we started by rail for Vossevangen (visited by the Prince of Wales the other day), a distance of 66 miles through most beautiful scenery and about sixty tunnels! Voss, situated near the lofty Graasiden, above 4,000ft. high, has a curious church, six hundred years old, restored shamefully, but containing an ancient altar-piece, candelabra (1733), and Bible (1589). In the organ-loft we discovered a copy of Moody and Sankey's *Hymns* and some English *Voluntaries*. Many people remain here over the Sunday to see the peasants flocking to church in their Sunday attire, numbers travelling twenty or thirty miles by stolkjærre (gig) or boat. The road from Voss to Gudvangen is most charming; the scenery, which abounds in waterfalls, being quite enchanting. The mountains rise about 5,000ft. abruptly on each side of the Nærfjord, and the views on all sides altogether defy description. Opposite to the station (for carrioles, I mean) is the highest perpendicular waterfall, I believe, in the world—the "Kilfos," formed by a mountain stream that falls 2,000ft., but the water being of small bulk becomes a mere bank of mist and spray before it reaches the bottom. Perhaps the best route is by carriole from Voss to Eide, about 30 kil., the road to which mounts up to the highest point of the Voss-elv, about 900ft., and then descends by a zigzag path through a valley called the Skjervet, flanked with lofty rocks. The Skjervefos, a beautiful fall, descends over the rocks like a veil, and is very imposing in its grandeur. Further on another fall is passed, of wider stream but not so picturesque; and after a pleasant drive through a rocky defile Eide in the Hardanger is reached. From this point steamer was taken to Odde, where we arrived at midnight, thus losing the fine views of the Fjord. The custom of drying the hay by placing it over rough posts and rails is curious; and houses covered with a haycrop and often ornamented with fine trees, has a weird effect. The people, who are most obliging and civil, like the English, and are most reasonable, as a rule, in their charges.

And here I may digress from my subject, and say that the children in Norway are well educated, although taught only in the winter. The language has no corresponding word for "rent," all land being occupied by the proprietors, who are therefore very poor—their entire stock consisting, in most cases, of a pony, two cows, and a few sheep or goats. The people, on being paid for carrioles, ponies, or boats, usually reward the donor with a hearty shake of the hand; if that is withheld, you may be sure they have not received their due and lawful pay.

From Odde we made various excursions—to the Laatefos, Scarfos, Hildalfos, and Espelandfos, all above 1,000ft., and the glaciers Buarbrae and Folgefond. I should like to dwell for a moment on our visit to what I think is the finest fall in Norway, the Skjæggedalsfos. After an hour's row from Odde, Tyssedal is reached, then a stiff climb over rocks and rough ground, about 1,500ft. above the Fjord, brings the traveller in three hours to the Skjæggedal farm. To the Tourist Club thanks are due for the improvement in the road, which, without their aid, would be almost impassable. At the farm milk and biscuits are produced, and then begins a two hours' row up the Ringedals-vand or lake, about 1,400ft. above the sea level, several beautiful falls being passed on the journey—conspicuously the Tysse-strængene (Twin Sisters), which divides the honours with the Skjæggedalsfos. As we passed, the sun was shining brightly upon the spray thrown up, producing rainbows of most vivid colours. The chasm literally seemed on fire, sometimes in blue, purple, or yellow. Skjæggedalsfos, or as it is sometimes named Ringedalsfos, at length comes in sight, and certainly the view of so stupendous a mass of falling water amply repays the traveller for all the toil he has undergone. On landing, another climb of half an hour must be taken to reach the foot of the highest gorge, into which the cataract falls nearly 1,000ft., the stream descending from the summit like rockets, so that the spray rises to an immense height. After visiting all the glaciers within reach of Odde we returned to Bergen through varied scenery of islands, mountains, and waterfalls. From Bergen we proceeded by the *Sogn* steamer up the Sogne-fjord to Vadheim. These coasting steamers are most comfortable, the food and sleeping accommodation being both excellent. From Vadheim we walked to Sande through a fine country, abounding in wood and water scenery; at this place we spent the Sunday, when, after a cheering Anglican service in our hotel, we had the pleasure of attending a Confirmation class in the parish church, presided over by the Pastor, who, by the way, seemed more like a jolly farmer than a minister of religion. Confirmation is a most important rite in Norway—in fact, no boys or girls can be received into a master's employment until they have been confirmed. Good trout and salmon fishing were to be had here; and we found the hotel the most comfortable in the country.

C. R. G.

POLITICAL AND PERSONAL.

It is officially stated that Parliament will be dissolved on Wednesday, November 18.

The Queen has been pleased to confer the Order of the Garter upon the Duke of Northumberland.

The Bradford Liberal Caucus have made up their disagreement with Mr. W. E. Forster, and have resolved to support him at the coming election. This arrangement was arrived at on Tuesday night, after an interview between the chairman and some of Mr. Forster's friends.

An important meeting will be held at Frome on the 13th of November, when many of the Conservative candidates for Somersetshire and Wiltshire will be present. The Earl of Iddesleigh has promised to attend, and will be the guest of the Marquis of Bath at Longleat.

Sir Michael Hicks-Beach, speaking at a Conservative meeting at Cheltenham on Monday, said that the Government had endeavoured to follow the steps of Lord Beaconsfield. Nothing could be weaker than Lord Hartington's defence of the Egyptian policy of his Government. He truly told his audience that wars were the penalty of empire. So they were; but that admission was never made by Liberal orators when Lord Beaconsfield was in power. The Conservatives had never blamed the Liberal Government for going to war, but for getting nothing for it. If no better defence than Lord Hartington's subterfuges could be put before the country, what opinion could they have of the constituencies when they dared again to ask them to entrust them with the destinies of the country? They knew the country had found them out, but thought by specious promises they would secure support. Mr. Chamberlain had put it before the country that land should be compulsorily purchased and sold to the ratepayers; but the promoters of that scheme knew that the great majority of the ratepayers did not pay direct taxes at all. Why did not Mr. Chamberlain solve the great problem of wealth and poverty at his own door before he incited the labourers against a class of men who had within the last fifty years done more to promote the well-being of the poor than any class in England? What would Mr. Chamberlain say if somebody told him that if labourers were to be turned into farmers at the expense of the landowners, shopmen might also ask to be turned into shopkeepers or screw-makers, to be set up in business, at the expense of the wealthy capitalists? There would be this stronger ground, both in the case of the working man and of the local authority, that a modest competence could even now be made out of both shopkeeping and screw-making, whereas nobody could contend that agriculture paid. Many of the notions now being propounded with regard to land were born of jealousy of the existing landowners. The present result of these proposals was that every day landlords were less inclined to make improvements; and if the proposals became law the result would be that the land market would be closed. They might be sure that in the case of a nation, as in the case of an individual, honesty was the best policy. If the working classes were led by the light of this new Radicalism they would bitterly regret the day when they exchanged that spirit of free individual action—which was the keynote of the English national character, and had made us the first and the foremost among the nations of the world—for those wretched and enervating doctrines that taught them that they should look to the State for control, for interference, for help, for comfort, and for everything in all the relations of life.

Mr. Marriott, speaking at a Conservative meeting at Nottingham on Monday night, denied Mr. Morley's statement that it was Lord Salisbury who had brought the question of the Established Church into the political arena. The question was brought forward by Mr. Chamberlain. The fact was the Radicals had hitherto tried to take the citadel by assault, and, having failed, were now asking Liberal members of the Church of England to wait while they took it by entrenchments. He strongly advised not only Churchmen but also Nonconformists not to yield a single trench; for there was much more in common between the bulk of Nonconformists and Churchmen than between Nonconformists and the atheistic school of Bradlaugh and Morley. If this country was to be engaged for the next ten years in the turmoil of the Disestablishment question, the bitterest religious, or rather irreligious, feelings would be aroused, and all really beneficial legislation would be neglected and ignored. Mr. Morley had had the audacity to say that, if the present Government annexed Burmah, he hoped that when the Liberals again came into power they would act on a contrary policy. As a matter of fact, the present Government were leaving the disposal of this question in the hands of the Governor-General of India, Lord Dufferin, who was appointed by the Liberal Ministry; and if Lord Dufferin's policy was carried out and Burmah became practically British, great benefits would accrue not only to that country, but also to England and the whole civilised world. If the country was wise, it would see that Lord Salisbury's Government remained in power.

Lord John Manners commenced his election campaign in the Melton Division of Leicestershire by addressing a crowded meeting in the Corn Exchange, Melton Mowbray, on Tuesday afternoon. The proceedings were disturbed by opponents, his lordship being repeatedly interrupted in the course of his speech. Lord John Manners, who was received with loud cheers at the commencement of his address, said his opponent did not make any reference whatever to the late Government, and a very extraordinary omission it was. But though the candidate who would support those ex-Ministers was silent, the ex-Ministers themselves were not. They were now canvassing for the support of the people. They were unanimous in asking to be returned to power, but they were not equally unanimous in defining and defending the principles upon which they asked for that support. Every note of the political gamut was tried, but there was no unison amongst them, not even upon such an important question as the Disestablishment of the Church. They were united only in not mentioning the subject. Their cry was "Shirk the question, hide it from the public view; and after a few years have passed, then we will tell you what, as a united Party, we think upon the subject." It seemed impossible for anybody to extract any definite opinion upon the great question of Disestablishment and Disendowment from the varied and hostile opinions which had been expressed by the leaders of the Opposition. With regard to Mr. Chamberlain's proposed peasant proprietorship, he disbelieved in it altogether, and or the reason that it had been tried, and was being tried, in other countries with unsatisfactory results. He believed that the agricultural labourers would make an ill exchange of their settled wages and regular employment for the chance living which they might extract by their hard labour out of the two or three acres which were dangled before them. In contrasting the system in France with the existing state of things in England, he found that in the former country the system was surrounded by the greatest difficulties, and could not be maintained except by increased protective duties. There were many inhabitants of large towns of England worse off than people in the country. He noticed that a deputation of the unemployed of Birmingham had called upon Mr. Chamberlain recently, but he did not see that Mr. Chamberlain had made any promise to them that they should have allotments in order to earn their living. Mr. Chamberlain said that he had himself been extending the allotment system during the last few months; but the rent he demanded for his allotments was at the rate of three pounds per acre. On the property with which he was himself connected allotments had been in vogue for the last fifty-five years, not at the rate of three pounds per acre, but at ordinary agricultural rent, with the addition of the rates and taxes paid by the landlord. There were 636 allotments on the Belvoir estate, and there had always been a large number of what might be called small holdings. Out of 546 occupations there were no less than 334 under twenty acres, while there were only forty-five above 200 acres. He would endeavour, to the best of his power, to maintain the rights and interests of all classes, and he repeated his conviction that it was only by maintaining most cordially the good feeling among all classes of the agricultural community that prosperity could be restored to England. They might depend upon it that if the agricultural community was to pull through great and trying struggles, it could only be by the three classes concerned in it standing shoulder to shoulder, mutually respecting one another's interests and rights, freely helping one another, and contributing in their respective degrees to the cultivation of the soil and the maintenance of social order. A resolution of confidence was carried by a large majority.

Sir Richard Cross addressed a meeting of electors of the Newton Division of West Lancashire on Tuesday evening, in the Volunteer Hall, St. Helens. He said if they added up the total sum spent by the last two Governments they would find that the Liberal Government exceeded the expenditure of their predecessors by 29½ millions. That came about because the Liberals were in office, because the Liberal Government never agree among themselves, and because their policy so shifted and changed that no foreign Government believed them. The tariffs in foreign markets were now so heavy that we could not compete with them, and other countries were not only supplying their own markets, but were also exporting their products into this country. This was the marrow of our whole existence. If we found foreign markets shut to us, what was to become of English industry and enterprise? The present Government had taken steps to find out where the fault lay. Free trade ought to be free-trade all round if we could get it. (A Voice: "How are you to get it?") That was what they were going to inquire into. The leaders of the Liberal Party had a great deal to answer to the working men of England for refusing to inquire into the reason of bad trade. A great many promises had been made by the Radicals on the question of land, among them being one that the labourer should have three acres and a cow. He need not enter into details about that; but he did find fault with the Liberal Leaders for not explaining the truth about the land. He claimed credit for the Conservative Party for being the first, through Lord Cairns, to make an endeavour to remove the restrictions on the free sale of land.

At a meeting at Kidderminster on Tuesday night to support the candidature of Mr. Godson, Conservative, Lord Harrowby, replying to a vote of confidence in the present Government, asked his hearers to look through what might be called the Radical programme, and see if it was not a very serious revolution which was proposed. It was a complete scheme of revolution of English habits, maxims, and institutions. Property and capital were to be dealt with as enemies to be taxed and oppressed. Freedom of contract was to be interfered with, and everything was to be dealt with by law. Then, to go further, there was a dead set at the country gentlemen of England, and they saw this in all directions. Country gentlemen, however, had stood up for liberty in days gone by, and held up the mirror of a simple habit of life very different from that

of luxurious dwellers in large towns. If they could spread the possession of land among many thousands more of the people, so much the better, and he should rejoice if it could be done by the ordinary process, when men who had saved money were able to buy a small estate or a large one. The more proprietors there were in the country the better it would be for the country; but he did not believe in any system of State aid to enable one class of men to become landed proprietors. Free education was another part of the scheme of revolution. It would sweep away the denominational schools, which had done such important service. Lord Harrowby also spoke against the Disestablishment of the Church of England. Some Liberals said this was not a question of the day; but the Churchmen ought to put their foot down at the beginning of the movement to prevent it. His Lordship also deprecated any further attempt to alter the procedure of the House of Commons, and said the present Government showed during the six weeks they were in office that they could get through more work than the Liberals all the rest of the session. He protested against the abolition of the Upper House, and asked if the British Empire had seen such a want of success in the past that they should desire to make such a revolutionary change. All these proposals on the part of Radicals formed a very great scheme of revolution in the old habits and institutions of Englishmen.

Lord Randolph Churchill spoke at a dinner of the Midland Conservative Club, of which he is president, at Birmingham on Saturday. Lord Randolph said it had been stated that the Radical party in that town considered that it was a most unpardonable piece of presumption on his part to come forward as a candidate for the central division of Birmingham in opposition to Mr. Bright; but at the time when the Conservative Association called upon him to contest the central division neither he nor the members of that body had the smallest idea as to who would be the candidate of the Radical party. He recognised as fully as anybody, if they only regarded persons, the immense and immeasurable disparity which existed between himself and that most distinguished politician; but the contest was one of great opposing principles. They did not know whether Mr. Bright was coming forward as a supporter of the policy of Mr. Chamberlain. Mr. Chamberlain represented the modern Radical party, and they had not an idea whether the tenets and the policy of the modern Radical party at all commended themselves to Mr. Bright. It was possible, if they were to form any opinion at all from the speech which he delivered the other day, that the tenets and the policy of the modern Liberal party were profoundly distasteful to Mr. Bright. Mr. Chamberlain the other day in the Townhall said that the Conservative candidates for Birmingham were a sorry lot; but when put upon their mettle they would prove to Mr. Chamberlain not only that they were not a sorry lot, but that the Conservative party in Birmingham was a formidable power, which was determined before long to be directly represented in the Parliament of Great Britain.

The Marquis of Hartington addressed a meeting in the Theatre, Darwen, on Saturday afternoon, in support of Mr. J. G. Potter, whose Liberal candidature for that division of Lancashire is opposed by Viscount Cranborne, the eldest son of Lord Salisbury. Hord Hartington expressed his opinion that there was practical unanimity in the Liberal party upon the four legislative subjects specified in Mr. Gladstone's address as having become matured. With reference to the doctrines of State or municipal Socialism which had lately come to the front, he explained that without desiring to impute condemnation against them, he must protest against these doctrines being described as Advanced Liberalism. He did not believe that Mr. Gladstone was specially enamoured of any of these doctrines, nor was Mr. Bright, nor the late Mr. Fawcett, nor Mr. Cobden. In dealing with such questions as the land, we could not afford to discard the teachings of political economy. He had not delivered a controversial speech, being desirous to advocate calm and dispassionate consideration of the great questions pressing for settlement.

Sir Henry James (the late Attorney-General) on Monday pronounced a eulogy on the late Bishop of Manchester, and then proceeded to refer to a letter he had received from Canon Hornby, asking him whether he would pledge himself in any Parliament of which he was a member that he would not vote for the Disestablishment of the Church. And on the same conditions, the question was asked if he would vote for allowing a man to marry his deceased wife's sister. The letter was a courteous one, but he did not gather from it that Canon Hornby was an ardent supporter of his, or that, if he even answered satisfactorily, the Canon would vote for him. He (Sir Henry) was by conviction a member of the Church of England, in which he had been born and bred. He believed, too, that a State Church might be of utility so long as it represented the views and opinions of the majority of the people. He agreed with Archdeacon Paley that a State Church could only be justified on the ground of its utility. At present he believed the balance of advantage was in maintaining the union of Church and State, and he did not shrink from telling that to the Nonconformists of the town. He did not refer so much to the Church's social influence, but he regarded its connection as of utility from a political point of view. He had no wish to see a clerical party dominant, and they could be kept in check at present by the secular power—by Parliamentary power, and the power of our Courts. He believed that in the ensuing Parliament the balance of advantage would be found in maintaining the connection between the Church and State. He was asked what he would do in any other Parliament. Was he to look to the time when the majority of the people did not belong to the State Church, and when the sympathy of the people had gone from the Church? He believed that in the coming Parliament the question would not come up, but if it did he would vote in favour of the continuance of the Established Church; but he would refuse to make a pledge for the future until he knew what the conditions of the time were. He looked to the time when the majority of the people might cease to be connected with and in favour of a State Church. In such case the State Church would no longer be of utility, and he should vote for Disestablishment. Sir Henry James expressed himself as strongly in favour of a law allowing a man to marry the sister of his deceased wife.

Sir Theodore Martin on Tuesday night, addressing a crowded meeting of West Denbighshire Conservatives held at Llangollen in favour of the candidature of Major Charles Salusbury Mainwaring, said that we were at a great crisis of our national history. A revolution had taken place as momentous as that of 1688, and the balance of political power had been taken out of the hands in which it had hitherto been lodged, and placed in those of an electorate whose capacity to use that power wisely was now for the first time to be tested. On the results of the coming election might depend whether England was to maintain the power she had made for herself at the head of the nations of the world, or whether we were to enter upon a period of decline and fall. We were face to face with many difficulties. Our energy, our courage, our indomitable perseverance had made us the owners not only of enormous wealth, but of splendid colonies and possessions. We must show that we had the determination and the power to continue to hold them. We must make it very clearly seen that we were of the same stuff as those who had built up our country's greatness; that we would maintain our supremacy on the seas; that we would make our shores invulnerable as far as human foresight and skill could make them; and we must show that the motto of Scotland was as firmly seated in our hearts as ever—*Nemo me impunè lacessit*, or, in plain English, "Strike me if you dare." The struggle among the nations of Europe now was, who should command the largest share of the commerce of the world. It was right as well as inevitable that it should be so. They had to find the means to enable their people to pay the heavy taxes to maintain the vast armies on which the security of their government depended. They envied us the good things which we had won by preceding them in planting colonies and in opening outlets for our surplus population, and small would be their scruples in appropriating these good things to themselves if we furnished them with the opportunity. This consideration would show the importance of having the destinies of our Empire in the hands of men who appreciated our position and who would resolutely maintain it. Was this the character of the late Government? Let the records of what took place in South Africa, in India, in Egypt, and in the Soudan furnish the reply.

A meeting in support of the candidature of Mr. J. Blundell Maple, who is contesting South St. Pancras in the Conservative interest, was held on Tuesday night, at King's-cross Theatre, Liverpool-street. Mr. Maple, who was received with loud and continued cheers, said that with regard to Disestablishment he would like to remind them that whether they were Church of England, Roman Catholic, or Dissenters, they had everything to lose and nothing to gain from it. Instead of gaining any advantage from Disendowment they would have to pay a large amount of money in compensation. Mr. Gladstone in 1873 said that he "once made a computation of what sort of allowance of property should be made to the Church of England if we were to disestablish her upon the same rules of equity and liberality with respect to property which we adopted in the case of the Irish Church, and he made out that between life incomes, private endowments, and the value of fabrics and advowsons, something like £90,000,000 sterling would have to be given in this process of disestablishment to the ministers, members, and patrons of the Church of England." If in 1873 the amount was £90,000,000, by now the sum would be £100,000,000. Mr. Maple said that, therefore, to pay this £100,000,000, fresh Consols would have to be issued, and as they are at 3 per cent. this would mean a further charge against the ratepayers of £3,000,000 a year; no doubt the Church property would bring in one or one and a-half millions, but the remainder would become a further charge on the ratepayers, and in exchange they would get nothing. In Ireland all tithes are paid just as before the Church was disestablished, only they are paid to the Government collectors instead of to the clergy. The Radicals were bringing forward this question because they thought to catch the votes of the uninformed by false representations. A resolution in support of Mr. Maple was unanimously adopted.

Earl Spencer was present on Wednesday evening at a meeting held at Saffron Walden in support of the candidature of Mr. Herbert Gardner, the Liberal candidate for that division of Essex. In the course of his speech his Lordship dwelt at length on Irish matters, and expressed surprise that the Conservatives, after the previous declarations they had made, should on their accession to power regard exceptional legislation as being any longer unnecessary for Ireland. He himself, previous to the late Government leaving office, was in favour of allowing the more stringent clauses of the Crimes Act to lapse, but thought that some were still necessary. Under present conditions the government of Ireland could only be conducted at great risk. The reason why he had not previously expressed disapproval of the Conservative policy in Ireland was that he did not wish to embarrass Mr. Gladstone's successors in so delicate a matter.

Sir Charles Dilke, presiding at a political meeting in the Kensington Town Hall on Wednesday night, again referred to Mr. Goschen's separation from the Liberal party on the franchise and on foreign questions. He denied the existence of dissensions among the Liberal leaders, remarking that the only semblance of difference was on the question whether the powers to be conferred upon local authorities to acquire land for allotments should be compulsory, but he predicted that the Bill when introduced in February next would contain this compulsory provision.

Mr. Childers, speaking on Wednesday night at Wisbech, referred to several questions of Liberal policy. With regard to Ireland, he advised the experiment of dividing powers and duties between the Imperial Parliament and the Irish local authorities. He expressed the hope that the next Government would contain men belonging to both wings of the Liberal party, believing that the country would give its confidence to an Administration formed on so broad a basis.

Lord Ripon, speaking at York on Wednesday night, said that the Liberal party were united on the four great objects put forth in Mr. Gladstone's manifesto—Reform of Procedure, Finance, Local Self-Government, and the Land Laws. Dealing with the question of local government, he stated that he was prepared to authorise local authorities to buy land and aid in increasing the number of landholders, especially in the direction of allotments.

Mr. Chamberlain has issued his address to the electors of the Western Division of Birmingham. He refers with satisfaction to the extension of the franchise, and says that new circumstances call for new developments in the programme of the party of progress. He is confident that the inclusion of the whole of the people in the work of the Government will compel a larger attention to those social questions which ought to be the first object of the Liberal policy.

Replying to an inquiry from the secretary of the local branch of the Birmingham Catholic Union as to whether he would place Voluntary schools on the same footing as Board schools and would use his best endeavour to obtain a Royal Commission to review the state of primary education and all laws and codes relating thereto, Mr. Chamberlain writes:—"As regards the first question, I have to say that the meaning is not very clear. At the present time one of the greatest differences between the Voluntary and the Board schools is that the former are not under any representative control. I am distinctly in favour of removing this anomaly, and desire to see the Voluntary schools placed under popular control during school hours. As regards the second question, I have no objection to an inquiry into the state of primary education; but I no not think it is necessary, as I am of opinion that we have already all the materials which are required to form an accurate judgment."

The Eastbourne Working Men's Liberal Association recently sent a resolution to the Bishop of Chichester protesting against the pulpits of the Eastbourne churches being used for electioneering purposes on behalf of the Conservatives, and his Lordship has just replied to the remonstrance. He expresses the opinion that, according to a report of the sermon particularly condemned, the preacher's arguments were stated with fairness and moderation, and there was no allusion to local politics either directly or indirectly. A clergyman of the Church of England, the Bishop continues, is bound to instruct and inform his congregation, and if he considers that the nation would suffer loss should the Church of England be cast off by the State, and its resources crippled, it is his duty to point out the consequences of Disestablishment.

WAR.

The following is the Rev. Aubrey Moore's excellent paper on "The Doctrine of Holy Scripture and the Attitude of the Church with Respect to War," which he read at the recent Church Congress, and to which we have already referred in our leading columns:—

The President has spoken of this subject as a "delicate and difficult" one. I confess I do not feel much troubled by the delicacy of my position. Those who serve their Queen and country as our soldiers and sailors do, will not only *allow* but *expect* the Christian Priest to do his duty. But the difficulty is a real one. When Christ was born into the world the angels proclaimed "Peace on earth;" when He came among us from the grave He said, "Peace be unto you:" His legacy to us was, "Peace I leave with you, My peace I give unto you." The new kingdom was a kingdom of peace; the promised Comforter was the Spirit of Peace; Christ Himself was the Prince of Peace. How, then, are we to explain the teaching of the Bible and the attitude of the Church in respect of war? The Old Testament *commands*, the Church *allows*, that which, on any showing, is alien from the Spirit of the Gospel.

The solution of this double difficulty is to be found, I believe, in a fuller recognition of two great principles of God's dealing with man, which at bottom are one and the same:—first, that the Old Testament is a progressive revelation; and, secondly, that Christianity is a principle of life and growth, not a formal system of conduct. If I had fifteen hours before me instead of fifteen minutes, I might hope to show how these two principles apply to the difficulties before us, and how in the last analysis the two are one. As it is I can only summarise.

1. The Bible is a progressive revelation which culminates in the Gospel of Christ. Not only in its teaching on war, but in its teaching generally, the Old Testament is preparatory and introductory to the New. [If, for instance, it could be shown that the Old Testament taught a Gospel of war and the New Testament a Gospel of peace, however puzzled we might be by such an opposition, we should still believe that it was somehow the opposition between a lower and a higher revelation.] If this is not so, if the Bible has not respect to the gradual education of mankind, if its utterances lie, as it were, all in one plane, I can find in it only a mass of contradictions and inconsistent moralities. But as I listen to those calm words from the lips of Him Who spoke with authority—"It was said to them of old time, but I say unto you"—I see in the Old Testament, as St. Paul did in the Law, a *παιδαγωγὸς εἰς Χριστόν* leading men on little by little till they could sit at the Feet of Jesus. Its teaching is *provisional*, only because *propædeutic*. It is destroyed only by being fulfilled.

But if this principle is to help us, we must be able to show how the Old Testament teaching about war prepared for, and led up to, the Gospel of peace. It is no use to say that the Old Testament wars were commanded by God, and that is enough. Undoubtedly the immediate justification for them was His direct command; but conscience demands an ulterior justification. If immoral acts become moral when done by God, as Zwingli taught, either there is no morality or God is not God.

Now the revelation of the Old Testament stands midway between the natural instincts of man, and the supernatural life of the kingdom of God. Without committing ourselves to the sophistic fiction of a *bellum omnium inter omnes*, we are bound to admit that, when the struggle for existence among families or peoples comes, the law of force prevails. Men tacitly assume that "he may take who has the power, and he may keep who can." No doubt the social instincts on the one hand, and experience of the evils of war on the other, tend to modify this view. The greatest of heathen teachers declares that "no one chooses war for the sake of war. A man would be bloodthirsty indeed if he were to turn his friends into foes in order to bring about battle and murder;" but in another context he remarks that "it is mere slavery if a man may not give another as good as he gave." In fact it would seem that, however civilisation may mitigate the barbarity of war, it still leaves untouched the idea that *war is a natural right*.

It is here that the teaching of the Old Testament about war, even at its lowest, shows a definite advance. It takes man as he is, with his savage, warlike instincts. It does not ignore his nature and proclaim at once a reign of peace. It does not even strike directly at the war spirit. It accepts war. But the people to whom are committed "the oracles of God" are to be taught to see war in a new light. It is taken out of the hands of man. It is God's prerogative. Man wages war lawfully only as His vicegerent. He is fighting "the battle of the Lord." There is nothing *personal* in the Israelitish campaigns, nothing even *national* except so far as the cause of Israel is the cause of God. We think it a great advance in civilisation when men neither take the law into their own hands, nor suffer a relative to be the avenger of blood, but trust to the administration of an impersonal law. Revenge, which even in the individual is "a kind of wild justice," is then transformed into that righteous indignation which lies at the root of the judicial system. This, then, was the first, though an indirect, blow to the war spirit among the Jews. But they had much more to learn. That God is a God of battles is a half truth, which to us seems almost immoral. The higher truth which is revealed in the Old Testament was dimly shadowed forth when the patriarchal conqueror, returning from the slaughter of the kings, did homage to a mysterious King of Peace. And when the wars of conquest were over, and the chosen people were established in the Promised Land, their King, who had fought the Lord's battles, is forbidden to build the temple, because he has been "a man of war" and "has shed blood abundantly." That honour is reserved for "a man of rest," under whom "peace and quietness" are promised. The Jews from first to last had been taught that the explanation of the present is in the future, and as this future becomes clearer it is revealed as a kingdom of peace. God is no longer "a Man of war;" "He maketh wars to cease in all the earth." He no longer teaches the hands to war and the fingers to fight; He "scattereth the people that delight in war." Clearer and more clear the promise is seen that not Israel only, but through them the whole world, shall know the blessings of peace, when nation "shall not lift up sword against nation, neither shall they learn war any more."

The Old Testament teaching in respect of war is thus propædeutic and provisional. The kingdom of peace is not an afterthought; the whole of God's ancient revelation leads up to it. The Old Testament accepts war only to destroy war. It lifts war out of the region of personal and national ambition, by claiming it as God's prerogative; and then, as the knowledge of God's nature is broadened and deepened, the promise is given of a kingdom of peace under the Messianic rule.

But if the Old Testament teaching about war can be explained in the light of the great principle that God's revelation of Himself is progressive, what are we to say about the teaching of the Christian Church? The promised Prince of Peace was born into the world nearly nineteen centuries ago, and war still exists, not among heathen only but among professedly Christian nations. The Divine society, the visible embodiment of the Kingdom of Peace, even contemplates the fact of war. How are we to explain this paradox? Some people will offer a rough-and-ready solution. They have hardly got beyond the negative idea of peace as given by Mr. Chadband, "Oh, my friends, what is peace? Is it war? No, it is not war." Therefore, they argue, the kingdom of peace excludes war, and either the Church has absolutely forbidden war, or it has been false to its trust.

What does the Church say about war? I answer, it recognises war as a *fact*, never as a *right*. Under the Gospel it is an anachronism and a survival. The Church never condemns the life of a soldier, but it never "contemplates war forensically" as a legitimate international court of appeal. Even Dr. Mozley, in spite of his magnificent *tour de force*, is compelled to admit that "Christianity only sanctions war upon the hypothesis of a world at discord with herself." In her own world war would be impossible. It never forgets that war is alien from the spirit of Christianity; yet it never forgets that Christianity is like hidden leaven. No doubt individual Christians, from the first, have been found to hold the view, which finds its strongest expression in Tertullian, and is perhaps also the view of Origen, that the Sermon on the Mount forbids military service altogether, and even the administration of justice in matters of life and death. But this was not the common teaching of the ante-Nicene Church. Even while the empire was pagan, and military service might seem to imply acquiescence in heathen ceremonies, Christians in large numbers fought in the Roman army, as Tertullian himself admits, and no disciplinary canons forbade it. The stories told of the Thundering Legion, and of the Theban Legion a century later, whatever be their literal truth, are sufficient to prove that Christians fought under Marcus Aurelius and Diocletian, and that the profession of the soldier was not, like that of the gladiator, the actor, the idolmaker, the astrologer, forbidden to the servant of Christ. The words "I may not fight, for I am a Christian" were uttered by the martyr Maximilian at the very time when large numbers of his brethren were doing what he felt impossible.

When I turn to St. Augustine, as representing the post-Nicene Fathers, and to St. Thomas Aquinas, as representing the Schoolmen, I find the same teaching. It is taken for granted that the case of the faithful centurion in the Gospel, and of Cornelius in the Acts, justify a Christian in bearing arms. St. Augustine even advises Count Boniface not to enter a monastery, but to do his duty as a Christian general. But under Christian Emperors a wider question is raised—viz., *Is war ever lawful for a Christian Power?* And the answer is, that the Christian must always *will* peace, though war may be forced upon him ("Pacem habere debet voluntas bellum necessitas"), and even in war the Christian must labour for peace ("esto ergo bellando pacificus," &c.). He will fight *misericorditer*, in the spirit of a father who is compelled to chasten those he loves. And St. Thomas closely follows St. Augustine. "Three things," he says, "are necessary for a just

war—the authority of the ruler, a righteous cause, and a good intention. All other war is unlawful." But the rapid deterioration which had taken place in the Western Church between the fourth and thirteenth centuries is shown by the numerous canons passed against even clergy bearing arms. The Crusades had familiarised men's minds with bloodshed in the name of Christ, and the wars of Christians with one another had confused their judgment. The proclamation of a "Truce of God" marks the ineffective protest of the Christian Church against a spirit which it had done so little to overcome.

Why, then, did not the Christian Church from the first prohibit war, as Tertullian would have done? Because it had realised the fact that Christianity is a principle of life unfolding and transforming the world. "We see not yet all things put under Christ." The ideal is not the actual, either for the Christian society or for the individual Christian, and to attempt to make it so is not really to advance the kingdom of God. There will always be those—

> Whose best hope for the world
> Is ever that the world is near its end,
> Impatient of the stars that keep their course
> And make no pathway for the coming Judge.

But the citizens of the Kingdom of Heaven are to be the leaven of the world, and "they ought not," says St. Augustine, "to wish before the time to dwell with none but saints and righteous men." It is a dangerous thing to antedate the millennial reign of Christ.

"You mean, then, that Christianity takes human nature as it is?" Yes, but only that it may make it *what it is not*. Christianity did not prohibit *slavery*; in a sense it accepted it. But it enunciated principles ultimately inconsistent with slavery. It did not prohibit *war*, and say that no Christian might carry arms; but it attacked the war spirit in every form. "Cessante causâ cessat et effectus." But the converse is not true. You may prohibit slavery, and declare that every man and woman is free whose foot is set on English soil, and meanwhile a white slave trade as anti-Christian and as inhuman as anything on the coast of Africa is in our midst. And if war could be forbidden, we might still be as far as ever from the kingdom of peace. Is the lust of glory more cruel than the lust of gain? less careful of the good of others? "What is it," asks St. Augustine, "that we blame in war?" Not the fact of death, for all must die; but "the desire for wrong, the cruelty of revenge, the implacable spirit, the savagery of fighting, the lust of lordship—this is what we blame in war, and this is what is condemned by Divine and human law."

The attempt to distinguish between just and unjust wars is one which, till the Spirit of Peace inspires our motives, can only lead to casuistry. Not only religious wars, but wars of mere earthly empire, darken the page of Christian history. Yet was there ever a war which could not be justified on the plea of self-defence, or the service of God? Are we to blame a Christian nation if, like the errant knights of old, it goes about redressing human wrongs with earthly weapons? Doesn't the end justify the means? Isn't there something of truth in the sneer that even missionary work which was once done by a Henry Martyn is now done by a Martini-Henry? The maxim "Si vis pacem para bellum" has been perverted into a justification for all the armaments of Europe when there was little real thought or wish for peace. For the tone and temper of popular "jingoism," for the undisguised policy of bluster, for the craving for military display, for the readiness to stamp every effort for peace as a weak foreign policy and an abandonment of British interests—for this I find in the Bible and the Church nothing but unqualified condemnation.

But I find no condemnation of the soldier's calling, and therefore I cannot adopt the teaching of Tertullian in ancient days nor of the Peace Society in our own. We thank them for their noble protest, we thank them for recalling the Church to its high ideal. The question between us and them is one not of *motive* but of *method*. Is the kingdom of peace to win its way by a protest or by influence; by a policy of separation or of permeation; by the implanting of a new nature which may transform the old; or by a mechanical substitution of the Divine for human? In a word, do we believe in "regeneration" or in "instantaneous conversion"?

THE PRAYER-BOOK.

The following paper on the subject of "The Prayer-Book—rearrangement of Services," was read at the Church Congress by Prebendary Dumbleton:—

I shall assume that by rearrangement of services is intended not only that liberty to say our services separately, and to shorten them, which has been authorised for some years past, but that the subject now to be considered may be thus fairly stated in more comprehensible terms—namely:

What can we do by means of lawful additions, interpolations, and sub-titutions, which will bring about such a rearrangement as will meet the just and obvious religious requirements of our times?

Can it be seriously doubted that there are requirements of this age which are not satisfied by the provision for public worship made in the sixteenth century?

Can any really suppose that the compilers of that brief manual, the Prayer-Book, however proud we may be of their work, were so gifted with inspired foresight as to save the Church of future ages the responsibility of considering and supplying the devotional wants of successive generations?

Still more absurd would it be to adopt a blind self-confidence in refusing to look upon the fact that about one-half of our worshipping population do not find in our present Liturgical forms that which appeals to and cherishes their own religious feeling, but deliberately seek other methods of devotion.

Perhaps few have given this phenomenon the attention it deserves. Those who will do so candidly and experimentally will find the impression forced upon them that the Church of England may well look around, on the right hand and on the left, and apply herself with all seriousness to the use of fresh means of retaining and of directing the devotional affections of our people.

Let me be forgiven if I speak somewhat confidently in a matter in which I have been led to observe attentively, and to experiment rather extensively. May God grant that what I have to say may in some degree meet a demand so long forced on the Church, and never so plainly as at the Church Congress two years ago!

Now the *desiderata* respecting our Church services are—

1. Those which are connected with our regular Sunday and weekday devotions.
2. Those which arise from special occasions.
3. Those which are connected with special groups of persons.

With respect to the first division, nothing is more obvious than the want of a third Sunday service, excepting, perhaps the fact that no rigid and immovable form of prayer will be felt the means of actually drawing near to God by those whose characters are not very contemplative nor very devout.

Such may perhaps "come to church," but the church will not be to them a religion.

Such persons can be led to prayer and praise, but they do not enter the church in accordance with the theory of our Prayer-Book—namely, that they are prepared by their ordinary habit of religious thought for this holy exercise.

Much as I admire the old conventional idea of our Church worship, that it is a presentation in stately and sacred language of the homage of our constant thoughts and feelings, it is impossible to persuade ourselves that this is felt and understood by the greater number of people, or that they are sufficiently thoughtful and collected to associate much meaning with words which they hear without change and without explanation from childhood to old age.

Mission services ought to have taught us how many, especially the very ignorant, can join in worship, and very earnestly, where worship is *conducted*, and in such a manner that the faith and feeling of the one who leads can impart itself to the many who listen, and who are quite prepared to follow.

Is not such a power to lead and stimulate allied to the ancient Christian gift of prophesying? It means deep fervour and penetrating sympathy. This is the power always assumed and sometimes clearly reached in the services that attract to other places than churches. I plead, then, for one Sunday service of this kind and and for the same as occasion requires on the week-day.

By all means let us have *forms*, with responses which will preserve reverence and order; but here will be the difference: there must be frequent opportunities of free exhortation throughout, and let those forms be in varied sets so that the words of prayer selected may accord with the subject of the preacher and the entire service be a simple and united act. Then can the ignorant be assisted, the minds of the wandering can be fixed, the cold-hearted can be touched, and prayer and praise then led and become a reality.

Connected with this more free system of conducted worship I would mention the immense value of brief forms to precede and to follow sermons; many people would attend gladly to instruction on special points of faith and duty.

Why should not such be instituted in our Cathedral and large town churches, without requiring people to remain through a service for which on a weekday at least they may have no time, and in many cases no fitness?

The impossibility, as it has seemed, of sermons without regular Morning or Evening Prayer has done much to stiffen preachers as well as to discourage listeners. How far wiser and more effectual is the Continental plan!

Equally plain and imperative is the need of services of the type I have described for the holy seasons of the Church, though these would chiefly apply to persons of more advanced religious character. Who has not felt the scantiness of holy association in our Sunday and weekday worship, especially when the Collect and the special Preface at Holy Communion cease after one brief week? Much, I know, has been supplied by our hymnology, which has progressed nobly in proportion as the meagreness of our Liturgical provision has been realised.

But beyond hymns we need actual forms of service, which shall strike the ear and touch the heart by fresh and vivid adaptation of God's Word in relation to the great mysteries of the Gospel faith.

Both kinds of service here described it is within our power to originate and to use with the approval of the Bishop of the diocese. Such liberty has been freely accorded to me for some years. I used it with such complete assurance of the success of the plan that to lay it aside would be to cripple to a great extent the work done in my church. I may add that I have been obliged to frame and to publish my own forms of service; I have got as far as ten or twelve out of about thirty which, I think, are required. Some one in a matter of this kind must go first. These services are entirely new in structure and, to a great extent, new in substance; they are all within the limits of the law, being taken as regards their language from the Bible or the Prayer-book. After-services on Sunday evenings have of late grown common: for these we need also the aid of regular but elastic forms.

They should embrace thanksgiving for Christian privilege, prayer for acceptance, meditation upon the teaching of the day, thanksgiving for Holy Communion, self-oblation as to the duties of the coming week, special acts of faith and devotion, special intercession, &c.

Those who have tried such services will know that half a congregation will often remain and join in them; the fact is that many who attend at evening have not been at church before in the day, and so are not by any means wearied, and very many others are glad to end the day with an act of special worship.

It is by some erroneously thought that as a people we have no strong devotional sentiment; it were better to say that little has been done to guide and develop it. I have looked in France, Germany, and Italy for devotional manifestations. None are more impressive, deep, and pure than may be realised in England.

Next as regards special occasions. For Rogation Day services, harvest thanksgiving, and Ember days we need something that will be felt to be directly to the point from beginning to end, and not a service commencing with the accustomed warning to repent, and relieved of its sameness only by a few strange Collects and special Psalms.

Most deplorably have we felt the need of intercessory services for home and foreign missions, and though there are beautiful metrical Litanies which bear directly on these and other objects, yet these are not sufficient, and of course are limited to times when a good and strong choir can be secured. Again, there are parochial occasions of special prayer, such as the visitation of some general and dangerous form of sickness. There are times, too, and they should not be infrequent, when the parish should be invited to pray for its lay workers; when communicants should be gathered to commemorate the mercy of the Saviour and the blessings of His nearness, and by fresh acts of love to offer themselves to Him, as well as to unite with one another.

Again, intercessions should take place for the work of the Church in the parish, the city and diocese, the latter connected with the diocesan conference. In some parishes such special gatherings take place monthly.

Again, a service for the last hour of the old year should be drawn up, and so arranged as that portions of it might be available for use on the occasion of any unexpected or remarkable death in the parish, or might be said with respect to the shortness of life at stated intervals, as I have heard in a foreign country done with most impressive effect on a Saturday night. A special service for mourners I have also witnessed bearing on the certainty of the resurrection of the good to life eternal; such might be used with great power and great comfort.

I have now to venture on the subject of distinct interpolation, and in the first place would advise what long custom has rendered unobjectionable—namely, the use of special prayers before and after the sermon, not merely some Collect whose meaning is remote from the occasion, but prayers in Bible language bearing on the subject in hand, or for the hearers, or if at the close of the day, for the acceptance of worship, of alms, and of all kinds of service done for God.

But a far more serious blank has to be filled up. I allude to the very slight connection between the Communion Office and its ancient purpose of intercession. That this connection does appear in the Church Militant Prayer is of course conceded, but it greatly needs to be made more emphatic when compared with the teaching of the primitive Liturgies. Can the want be met? If so, it would instantly impart a striking reality to our special celebrations of Holy Communion.

Now, we have, of course, the liberty of disconnecting the Communion Office from Morning Prayer, and authority to give a sermon after the Nicene Creed. To a brief address (it might be but of five or ten minutes) we may add a special prayer. Why not attach some such intercessory form as I have supposed should be available for any special objects or some convenient portion of it?

I am confident that a short devout address followed by prayer particularly selected for the occasion would aid in giving to the communion of many present a feeling of pointedness and reality and make their appeal to the one Great Sacrifice more direct and effectual.

With respect to particular classes of persons, we need services for children which could be of great use also in Sunday and day schools, and also services for the maintenance of holy living among the young of both sexes.

And, further, we want very simple forms of prayer to accompany addresses given in houses and Mission rooms.

Other needs might be mentioned, but I wish rather to make suggestions than attempt to exhaust the subject.

As to these and all new forms of worship, what is wanted is not the exercise of authority to impose, but originality and patience to invent and to experiment. Under the amended Act of Uniformity, and with the permission of our Bishops, the matter is in our own hands. It will be a culpable loss of opportunity if we do not largely use it.

I would only add here that whoever is to do anything of real service to the Church must be one not only acquainted with the spirit of ancient Liturgies, but he must be living in religious contact with many persons of all classes, and be a thorough watchful observer of what is really needed and really of use. This is not a work for the learned only.

I have now to anticipate some objections. It may be asked, Will not these extra services and interpolations be likely so far to overlie the ordinary and fixed forms of worship as to throw them into the shade? I answer that the actual experience teaches quite the contrary.

If greater devotion is often manifested in special services than in the stated ones, this may surely be expected to react with good effect upon those which some regard with little interest, and use in only a formal way. People are often helped to be really prayerful by being occasionally stirred by what is unusual.

Again, it should be remembered that the changes and additions I have mentioned as desirable can only be carried out with the approval of the Bishop of the diocese, and they would have to commend themselves likewise to the congregation. These conditions would act as effectual restraints.

At present we are indeed at a great distance from an undesirable influx of such attempts; for though the cry has for some years been raised on behalf of some additions to our methods of worship, and the way has been opened by the Act of Uniformity Amendment Act, there has been an astonishing reluctance to make any real move.

It has been observed that if such additions are to take place at all, it should be by authority, and not through the adventure of individuals, but the Bishop's sanction is authority, and if any wider authority is to be wished (which I much doubt, for general authorisation would quench originality and progress), there must be first a considerable period of experiment. This period we have only just entered upon.

Again, it may be justly observed that "conducted services" require very great care, readiness, and devotional sympathy on the part of the conductor.

In this point of view they do contrast with services which are simply read through.

The services which I have suggested cannot possibly be mechanical. The whole spirit of the leader must go with them.

If this somewhat new element in our public worship appears objectionable, I believe the objection can neither be drawn from the Word of God nor from those brief notices which have come down to us respecting the earliest forms of Christian worship.

I am not advocating either extemporary prayer or irregular response, but only such a method of stimulating and conducting devotional feeling as has been used, though in a far less guarded way, in churches during Missions.

If any one doubt whether such changes are needful at all, let him not confine himself to observing our crowded Church congregations, but let him go about the great thoroughfares upon a Sunday as I have myself done, and see what is going on inside chapels and music halls, and then calmly ask himself why have these thousands of wandering sheep gone from us? He will not, he dare not, account for all this by the charge of wilful and wicked schism. He has only to confess that at least to a large extent it is because the Church has not studied how to feed them within her own fold. In conclusion I have to implore my hearers to reflect that we live in times characterised on the one hand by growing scepticism as to revealed religion, and on the other by reactionary wild efforts to bring home to conscience and feeling the realities of the Gospel. Each of these signs seems, I think, to beckon us onward in the path of earnest experiment and to the new adaptation of old truths. Under these circumstances I devoutly hope that the Church of England will not think it a matter of slight importance how she deals with the sentiment of devotion, nor turn coldly and suspiciously from those who would do the little that they can in contribution to a great and sacred public task—namely, the guidance of a people's worship.

This object has been fitly set before us at this Congress in the question of rearrangement of our services. Let the Church, with her learning and culture, her many-sided sympathy, rise to the responsibility which our Divine Lord has given her; and let her do so quickly, lest her children become yet further scattered, and the hands of her workers become weaker, or her candlestick be removed.

FOREIGN CHURCHES.

On the subject of "The Attitude of the Church with respect to the Movements in Foreign Churches," discussed at the Church Congress, papers were contributed by Prebendary Meyrick and the Bishop of Gibraltar.

Prebendary Meyrick said:—

By a judicious vagueness the Committee has left it undecided whether the question before us is the attitude which does exist, or the attitude which ought to exist, or the attitude which might be expected to exist, on our part towards movements in foreign Churches. It is not necessary that the attitude which is, and the attitude which ought to be, and the attitude which might be expected to be, should be the same; nor is it the same with respect to the Old Catholic movement.

First, as to what might have been have expected. Let us picture to ourselves the position of the Church of England—that is, a Church which deliberately, definitely, and resolutely has rejected certain doctrines and practices which characterise the majority of Western Christians, and has been willing to endure the evils of the division thence arising, not ignoring those evils, but fully assured that they are less than those from which she has escaped by her brave adherence to the truth. Let her, nevertheless, feel her state of isolation and long for unity with brother Christians wherever it can be obtained without the sacrifice of truth.

This being the attitude of mind on the part of the Church of England, let us suppose that there suddenly exhibited itself in the bosom of a powerful Church, hitherto hostile, a tendency to take the same course which she had taken, not in servile imitation of her, but because similarity of principles naturally led to similarity of results. Let us suppose this tendency taking form and embodying itself in a powerful movement, headed by the first historian, the first canonist, the first preacher, and some of the first theologians of the Continent, the leaders of which exhibited the utmost courtesy, the greatest respect, and the warmest sympathy for the Church of England, rejecting what she rejected, retaining what she retained, and according with her in all essentials of doctrine and discipline. In such a case, what is the attitude which might have been expected to be taken up by the Church of England?

An illustration of the attitude of mind which might have been expected may, I think, be found in the history of Isaac Casaubon. This learned student worked out for himself an ideal Church, such as he conceived it ought to be in doctrine, discipline, and constitution. His lot was cast in Geneva; and in the Calvinism with which he was surrounded, he could not find his ideal conception. He passed on to Paris and was there flattered by Royal personages and ecclesiastics, but he was unable still in the corrupted Latin Church to recognise his ideal. He passed on to England, and there to his surprise and astonishment he found in the Church of a great kingdom, of which he has hitherto known nothing, a practical realisation of his ideal. What was the result? Casaubon embraced with all his heart this Church which he had unexpectedly found, and continued her attached and beloved son to the day of his death.

In like manner when we English Churchmen had found a body of 100,000 men, headed by the most learned Churchmen on the Continent, giving up their traditional opposition to us, justifying the action of our forefathers by their own, and adopting a platform practically indistinguishable from ours, was it not to be expected that we should be filled with spiritual joy and thankfulness, that we should humbly return thanks to Almighty God for allowing us to see so unexpected a sight, that we should come forward with outstretched arms and warm hearts, that we should offer every aid, moral and material, that it was in our power to lend them, and that we should congratulate one another on having found brethren so valiant for the truth, so prudent in action, so accordant with ourselves in doctrine and discipline, so capable of promoting the cause of Christ, and presenting to their countrymen a faith at once orthodox and purified?

And what has been, and what is, our attitude? About the time of the Bonn Conferences, Mr. Delane, the editor of the *Times*, was asked to admit some papers in favour of the Old Catholic movement. His reply was that there were only three persons in England, holding a distinguished position, who interested themselves in the subject, and therefore he must decline: those three persons were—to their honour be it spoken—Mr. Gladstone, the Lord Bishop of Winchester, and the Right Rev. Christopher Wordsworth, then Bishop of Lincoln. If Mr. Delane's estimate was right, his conclusion was right, for it does not belong to the *Times* newspaper to form, but to follow, ecclesiastical opinion on such a subject. But was the estimate just? Not quite. With regard to the three persons named by him, it was perfectly true. Mr. Gladstone's sympathies have been warm and constant, as shown particularly in his letter addressed to Dr. Döllinger on the occasion of the Conference of 1875. Our President's support of the cause has been unwavering. He was present at the Congress of Cologne in 1873, at the Conference of Bonn in 1874; he was the leading English member of the Committee on Union appointed by Dr. Döllinger, and he has been always ready in his capacity as President of the Anglo-Continental Society, and as a Bishop of the Church of England, to hold out the hand of brotherly encouragement to Old Catholic Bishops and Clergy. Bishop Wordsworth's heart was set on the same object, and he pursued it with his characteristic energy. But were these all? No. Immediately that the movement took the form of severance from Rome, Archbishop Tait, who up to that time had regarded the aims of the Anglo-Continental Society as out of the region of practical politics, threw himself heartily into its work, paid a visit to Dr. Döllinger in Munich, received the Old Catholic Bishops at Addington, and opened the doors of the Lambeth Library to a meeting held for the advocacy of the Old Catholic cause, which he himself pleaded with eloquence and aided liberally. On his decease, the work which he had inaugurated in this direction was taken up by the present Archbishop, who showed his interest and sympathy by presiding and speaking with great force in behalf of Old Catholicism at a meeting held in Lord Bristol's house so late as July last. We may therefore fairly say, and we may be thankful to be able to say it, that from the first moment it started into existence, the Old Catholic movement has had the countenance of the Archbishop of Canterbury, who holds the position of the Patriarch of the West. The Bishop of Durham, the late Bishop of Chester, the late and the present Archbishops of Dublin, the Primus of Scotland, the late Bishops of Llandaff and Salisbury, the Bishops of Bath and Wells, Carlisle, Chichester, Lichfield, Edinburgh, have given active support, while the countenance of the Archbishop of Armagh, the late Bishop of London, the Bishops of Chester, Ely, Newcastle, Peterborough, St. Albans, St. David's, Truro, Derry, has not been refused. The two English Bishops whose position has brought them into contact with the Old Catholics have each given them their sympathy. The Bishop of Gibraltar took a dignified and important part in the Bonn Conference of 1875; and Bishop Titcomb during the present year has not only given his approval of the English service being held at Berne in the Old Catholic Cathedral, but has himself preached in it. With regard to lesser ecclesiastical dignitaries, four Deans—the Dean of Lichfield, the Dean of Chester, the Dean of Wells, and the Dean of Carlisle—have shown their interest in the cause, as well as a few Archdeacons and heads of colleges. As to the other clergy, *nos numeri sumus*, which may be freely translated "we *don't* count." The authority with whose *dictum* we began was not right in confining the list of lay sympathisers to a single name. I will not enumerate all the lay sympathisers with the movement. It will be enough for me to name Mr. Beresford Hope, who has not only given an unvarying support, but also took the trouble to collect no fewer than 8,000 names, half of which were those of laymen, to an address of thanks to Dr. Von Döllinger.

Still, when we have said thus much, how little have we said! What action has there been of the Church as such? The Convocation of York has hardly touched the question with the tips of its fingers. The Convocation of Canterbury went so far as to appoint a Committee

to consider the propositions made at the Bonn Conference of 1875, and the Committee presented a report full of learning and good judgment, approving of the propositions drafted under Dr. Döllinger's guidance at Bonn, and assented to by the German, Anglican, and Oriental theologians who were there present. But the Convocation had not the energy to take up and act upon the report of their Committee; nor, since the death of Mr. Fraser, does there seem anyone in the Lower House sufficiently interested in the cause to turn the attention of the Church of England assembled in Council to her relations with Old Catholicism. Nor has there been any formal action of our Episcopate as such, though I do not forget the speeches which have been made in the Convocation of the Southern Province, nor the sympathetic action of the Committee which takes its authority from the Lambeth Conference. We have not, as a Church, been thrilled with joy at seeing the action of our forefathers and our own position justified by the course pursued by these learned Continental theologians. Our heart has not leapt up at the thought of the union in Christ which might now be ours with brethren from whom we had been long estranged. We have looked on calmly, too calmly; critically, too critically; to see what would be the result of the upheaving which we have witnessed. We have been too willing to watch the fray from the distance, instead of taking the part of our allies in it. "Repose" may in some cases be "magnificent," but it may also arise from cowardice, and more frequently than not it comes from an unstatesmanlike blindness which is incapable of apprehending the value of cotemporary events as they hurry by us.

What, then, ought to be our attitude towards the Old Catholic movement? We ought to make our conduct a little more like that which might *a priori* have been expected. We ought, as a Church, and as individual Churchmen, to show more sympathy with kindred principles. We ought to open our eyes to the march of events. We ought to recognise the terrible fact that the world is more and more dividing itself into the two camps of unbelief and superstition; and finding friends who, like ourselves, refuse to be absorbed into one or the other of these antagonistic armies, we ought to rejoice in the moral and material support which they can give to us and which we can give to them, and we ought to enter into an alliance, offensive and defensive, with them. With this end, those prelates and dignitaries who have, as yet, preserved a calm indifference in the presence of the great events which we have witnessed, ought to bestir themselves, as their more keensighted brethren have already done, and they ought to be supported and urged forward by a compact body of laymen. Steps ought to be taken for the establishment and confirmation of intercommunion between ourselves and Old Catholics. Acts of courtesy, such as the loan of churches on the Continent, should be encouraged. Kindly personal relations ought to be cherished. The two great Societies which employ English clergymen on the Continent should counsel the different chaplains to deal in a brotherly spirit with their Old Catholic neighbours. The Convocations of the Church and the English Episcopate ought to show, at least, as great a readiness as the Lambeth Conference and the American Church in welcoming the action of these revindicators of scriptural truth and primitive discipline, and the whole question should be approached in a spirit of wider sympathy and more Catholic love than any we have as yet, as a Church, exhibited.

The Bishop of Gibraltar said:

It seems to me desirable that I should explain the attitude which I have thought right to adopt, and which I am anxious that the Chaplains who work with me should adopt, with regard to movements in foreign Churches.

While my friends who have preceded me this evening have dealt with the general question of the attitude to be taken by the Church of England or her representatives at home, I shall restrict my words to that particular part of the question which concerns myself and the chaplains who hold my licence.

Before I entered upon the duties of my see I gave much thought to this subject, and an experience of eleven years and more convinces me that the resolve which I then formed was the only one really open to me in the anomalous position which I occupy as an English Bishop on the Continent. What was that resolve? At first thought it might appear that an English Bishop on the Continent was the very person to put himself at the head of these movements in Spain, in Portugal, in France, and in Italy; to take the priests who have joined the movements under his charge; to confirm or ordain any candidates they might have to present; and in whatever part of Europe he might be travelling, there, by preaching sermons, by presiding at public meetings, to exert whatever influence he possessed in aid of the cause. But no: such was not my resolve. None here I trust will be angry with me when I say that it was of a very different nature. My resolve was, that I would confine myself exclusively to my appointed work of ministering to members of my own communion, and not interfere with the national Churches of the countries in which I might be labouring.

When a clergyman of our Church takes work on the Continent, and has to decide upon the course which he should pursue in regard to this question, he ought to consider the great diversity of opinion prevailing on the subject in our English congregations abroad. There can be no doubt that with not a few members he would seriously weaken his influence if he exceeded his special field of duty by interfering with the national Church of the country in which he was allowed to exercise his ministry. If some members of our congregations abroad zealously support these movements, there are others who strongly disapprove of any intrusion on our part into the affairs of foreign Churches. They wish to live at peace with their neighbours, and they know that interference is pretty sure to produce discord. They feel, also, that any systematic or organised interference in all likelihood would give rise to difficulties between foreign Governments and our own.

Then in debating this matter we ought to remember that we are strangers in a foreign land. Englishmen are allowed full liberty of worship by the authorities of the countries which they visit. It seems to me that we should be making a sorry return for this privilege which they give, or this right which they recognise, if we used it for the purpose of weakening their Church. Bishop Walker of Edinburgh, who once served the chaplaincy to the English congregation in Rome, stated that when he fulfilled the duties of that office he "steered clear in his sermons of all matters of controversy," and for this reason, "it would not," he said, "be very decorous to come into a man's house, and under his protection try to pull it down."

The opinions of Churchmen at home, also, deserve attention. There are Churchmen in England who object not only to any efforts on our part to influence members of other communions, but to our very existence as Bishops or Chaplains officiating on the Continent. They maintain that we have no right to be there, that we are intruders, that Englishmen when they go abroad should worship in the churches of the countries they visit. Would that this were possible! Would that Christians were so united that when we visited the Continent we could worship in the churches there, and when our brethren on the Continent visited England they could worship in the churches here! But the Church of Rome refuses our people the Sacraments. If any member of our Church communicates at her altars, he communicates under false colours. Unless, then, our people are to be left without the opportunity of receiving the Holy Communion, without the opportunity of joining in public worship, without the opportunity of having their children baptised and confirmed, the existence of English Bishops and chaplains on the Continent is a necessity: our existence may be an evil in the eyes of some, but it is a necessary evil. Besides, our people naturally require the ministrations of religion in a language which they understand. This is so fully recognised by the Churches of the East, that chief pastors and patriarchs of those communions have expressed to me their appreciation of the care shown by the Church of England for her children in providing for them Bishops and clergy of their own tongue. There can be no real ground for objecting to our presence on the Continent, so long as we confine ourselves to the duty of supplying that want which makes our presence necessary. But some ground there might be, if, not content with supplying the want, we were in the habit of going beyond our province, and aiding movements in foreign Churches. Churchmen at home might then urge, and urge with truth, that in thus acting we were abandoning that historical position, which our Church has hitherto consistently maintained in regard to the great Churches of the West and East. In the summer of last year I was invited to visit the late revered Bishop of Lincoln, who was anxious to have some conversation with me respecting these movements now occupying our thoughts. He seemed afraid that Churchmen at home might be betrayed by their zeal into some impulsive and faulty step. He feared this especially in reference to the movement in Spain. Before we take any such action as we have been asked to take, he said, we ought to communicate with the Spanish Bishops; not till we have communicated with them, and they have declined to heed our appeal on behalf of their people who are crying for reform, would we be free to act.

Bishops and Chaplains on the Continent have to remember that they are not simply individuals. They hold official positions of authority. They are so many representatives of their Church. If it be imperative on ordinary members of our communion, when they are abroad, to show in their acts and words a firm and consistent loyalty to the principles of their Church, to uphold her dignity, to observe her usages, and to respect her traditions, still more imperative is this duty upon those who occupy the responsible position of Bishops and Chaplains. We should be especially careful not to compromise our Church by any hasty or incautious action. Our conduct is scanned by very watchful eyes. Any inconsistency on our part is sure to attract attention, and to be quoted to the disparagement of our Church.

These are among the reasons why in our relations with foreign Churches we have thought right to act upon the principle expressed in a wise answer once given by a Welsh boy, who, on being asked that difficult question in the Catechism, "What is thy duty towards thy neighbour?" replied "To let him alone." Though the answer may provoke a smile, it contains the principle of the advice given to Dr. Luscombe by the Scottish Bishops, when they consecrated him to perform episcopal functions for such congregations in Europe as were willing to avail themselves of his ministrations. "We do solemnly enjoin our Right Reverend Brother," said the Bishops, "not to disturb the peace of any Christian society established as the national Church in whatever country he may chance to sojourn."

But though for the reasons which I have given, and for others which I have not time to give, I abstain myself from all interference with foreign Churches, the chaplains are free to take what course they please. Only they know that the sanction contained in the licence which they have received is limited to ministrations conducted amongst the members of their own Church. If they engage in work of a proselytising character, they act on their own personal responsibility. One or two have for some years engaged in such work. A most zealous and indefatigable chaplain in Portugal is the very life and soul of the movement in that country. Another, himself a native of the land, is equally active in Sicily.

The other day I was asked to secure for an eloquent preacher, who leads one of these movements, the use of a church at Cannes. After replying that the English churches at Cannes were not mine to lend, I explained the principles by which I am guided in relation to other communions. "I admire your prudence," was the remark my explanation evoked, "but I desiderate more zeal." And so, possibly, some here would say to me this evening, "We admire your prudence, but we desiderate more zeal." If such indeed be the thought of any here, I can assure them that my conduct, if it be prudent, is not inspired simply by prudence; and that if it be attributed to lack of zeal, the charge is unjust. It is impossible for me, or for the Chaplains who work with me, not to feel, as loyal members of our own Reformed Church, strong and deep sympathy with our Christian brethren abroad, who are struggling to free themselves from the yoke of Roman bondage and error. Sympathy we have never refused. Advice we have never refused. Our good wishes, our earnest prayers we have never refused. Nor have we ever refused to administer the Sacraments to individuals whom we might consider to have been unjustly denied them by the authorities of their own Church. Help such as this we have always been ready to give. Yes, and there is help of another kind which we endeavour to give. We endeavour to exhibit in our own services and ministrations the principles, the doctrines, the worship of a Church at once Reformed and Catholic. This silent help which example lends to internal reform we seek to afford; but owing to the peculiar position which we occupy on the Continent, we can give no more, really anxious though we are to aid our brethren abroad in their efforts to secure that light and liberty which we ourselves enjoy.

THE BISHOP OF WINCHESTER ON DISESTABLISHMENT.

Complying with a widely-expressed desire, the Bishop of Winchester has issued a pastoral address to the clergy of the diocese of Winchester on the present political crisis. Although himself unwilling even to appear to take part in a political struggle, Dr. Harold Browne recognises the fact that the approaching electoral contest will be not merely a political one, but will involve for good or evil important social and religious questions. Of such is the threatened Disestablishment of the National Church, which, the Bishop points out, will involve a great national sin. Property, not given though guaranteed by the nation, will be wrested from the Church which has held it for 1,200 years, and will be applied to secular purposes. The poor will derive no benefit, if, indeed, anyone will, from this confiscation; on the contrary, the poor at all events will be much the poorer. It is impossible to hope that private liberality will raise funds such as shall provide for the residence of an educated clergyman in every parish in the land, who will regard both the temporal and spiritual interests of the poor. Schools must almost all become purely secular, weighing heavily on the taxpayers, and doing at the best no better work than the present Voluntary schools. Missions at home and abroad will lose much of their funds. At present the Church raises with considerable difficulty about £500,000 yearly for foreign missions, more than half the subscribers being clergymen and members of clergymen's families, and when the liberality of Churchmen must be taxed to the utmost to provide for the ministrations of religion in our home parishes the prospects of struggling missions will become dark indeed. Although not advising his clergy to busy themselves in the elections, the Bishop thinks they ought to counteract the unscrupulous and dishonest efforts being made to mislead the working classes. Fabulous accounts are given them of the wealth of the Church; gross misrepresentations of the character of the clergy; history is perverted as to the origin of endowments and their perpetuation; and it is constantly insinuated that the people are taxed to pay the priests. False hopes are raised as to the relief which disendowment will be to the national revenues, hopes which will be utterly disappointed if the disendowment ever comes. Class is sedulously set against class, and the clergy are held up as the mere tools of the aristocracy, whereas in reality they are ever striving to unite the severed links and are ever pleading the cause of the poor with the rich. In conclusion, the Bishop maintains that "every clergyman ought to inform himself carefully, not superficially, on the historical question. Leaflets and small tracts (such as those lately written by the Bishop of Liverpool and those published by the Society for Promoting Christian Knowledge and the Church Defence Institution) may be circulated. Personal and public instruction may be given to our people as to their interests and their duties consequent on their new position as electors to the great national council. They may be taught that, though they are citizens, they are first of all, and far above all, Christians and citizens of the heavenly Jerusalem. I do not think we ought ever to interfere with their mere political opinions. Do not canvass them to vote Conservative or Liberal; but teach them that God is greater than their country, and their Church better than their party. It is quite right to encourage men to refuse to vote for any one, whatever his opinions may be, who will not promise to defend the Church, and to maintain for the nation its national faith, which for centuries has been its national safeguard. This is not to take a side in party politics, but to be on the side of God and of the best interests of men. I have said that scepticism has much to do with all this. Indeed, I am sure that if 'disestablishment' is effected, the strongest agent at work will be unbelief in some form or other. All the other agencies would fail without it. It is working at present subtilely, almost imperceptibly, but very extensively, among working-men, though often assuming only the outward form of indifference. Surely the clergy ought to be alive and awake to this danger. Doubts are being raised; with very great difficulty allayed. Unskilful treatment intensifies the disease. We ought not to be satisfied until we have armed ourselves with the best antidotes and learned how best to administer them. Some of us, indeed, may not have knowledge or readiness enough to deal with them at all. Then we may ask the help of a brother in our need: and very often it will be found that the truth is its own best evidence, if it be held up fearlessly and constantly, in a faithful preaching of Christ and a life of true devotion to His service. Let us remember especially that there is no enemy like a false friend. All worldliness, carelessness, neglect of duty in us, I will not speak of unsoundness in faith or laxity of living, must be helping the cause of evil, and making breaches in our walls for our foes to enter by. Lastly, we may remember that our cause is with God. If we be faithful He will not fail us; and He can either preserve us from the darkness, or make the darkness itself to be light."

DEATH OF THE BISHOP OF ELY.

The death of the Bishop of Ely took place at the Palace at Ely on Saturday morning last, after a fortnight's illness. He passed away peacefully at about seven o'clock in the morning. The deceased Prelate, the Right Rev. James Russell Woodford, D.D., was born at Henley-on-Thames, April 30, 1820. He received his preliminary education at Merchant Taylors' School, and proceeded to Pembroke College, Cambridge, where he took his B.A. in 1842, obtaining honours as a Senior Optime in the Mathematical Tripos. He was ordained deacon in 1843, and priest in 1845, by the Bishop of Gloucester and Bristol (Monk), his title being the mastership of the Bishop's College, Bristol, and his first incumbency was St. Saviour's, Coalpit-heath. He subsequently became vicar of Kempsford, Gloucestershire, and was afterwards appointed to the vicarage of Leeds, where he proved a worthy successor of Dr. Hook, and won the love and sympathy of the great Yorkshire community, where he worked and laboured incessantly. Dr. Woodford was for some years examining chaplain to the late Bishop Wilberforce, a Prelate to whom he was strongly attached; and in 1867 the Bishop bestowed on him an honorary canonry in Christ Church, Oxford. He was also appointed Select Preacher before the University of Cambridge in 1864, 1867, 1872, 1876, and 1878. On the recommendation of Mr. Gladstone, Dr. Woodford was nominated to the Bishopric of Ely in 1873—when Dr. Harold Browne was translated to Winchester—and he was consecrated at Westminster Abbey on the 14th of December in that year. The work generally in the Ely diocese prospered, and in delivering the Charges at his second Visitation in September and October, 1881, the Bishop announced that since the Visitation of 1877 five new churches had been built and forty-six churches restored. The work of church restoration was one to which he especially devoted his efforts. In four years the Diocesan Fund had granted the sum of £7,400 for the purposes of Church extension, the maintenance of curates, &c. In the same period sixty-seven priests and seventy-four deacons had been ordained, while during the years 1878-80 there had been 13,496 persons confirmed. These results, however, were not equivalent to the work achieved in dioceses not more populous than Ely. Dr. Woodford reconstructed the Cathedral school of Ely, and completed new buildings for the Theological College, containing rooms for a vice-principal and twelve students, with chapel, hall, and library. The late Bishop was the author of several volumes of lectures, sermons, &c., including *Lectures on the Creed, Sermons preached before the University of Cambridge, Lectures on the Church, Past and Present*; and he edited the third series of *Tracts for the Christian Seasons*. In 1883 he contributed to *The Private Devotions of Bishop Andrewes*, edited by Precentor Venables. As a speaker the late Bishop was impressive and thoughtful. Upon their matter rather than their manner depended the effect produced by his sermons and lectures. Dr. Woodford was Ramsden Preacher before the University of Cambridge in 1870, and a chaplain to Her Majesty 1872-3. He was also for some time Professor of Theology at Cuddesdon, Proctor for the clergy of the diocese of Gloucester and Bristol in the Convocation of Canterbury, and a Proctor for the clergy of the diocese of Ripon in the Convocation of York. The Bishop of Ely was never married.

THE AGRICULTURAL RETURNS.

The agricultural returns for the year 1885 have been published. It is stated in the summarised results thereof that the following appear to be the general results of the returns which have been obtained for Great Britain:—The area reported in 1885 to be under all kinds of crops, bare fallow and grass, exclusive of heath and mountain land, and of woods and plantations, amounts to 32,544,000 acres, as compared with 32,465,000 acres in the previous year, showing an increase of about 79,000 acres. The respective additions in each division are nearly 36,000 acres for England, under 9,000 acres for Wales, and about 34,000 acres for Scotland. Some small portion of the increase is doubtless due to the more accurate returns made by farmers, but the reports of the collectors state that the greater part is caused by the enclosure and reclamation of moor or heath and waste land in different parts of the country. With regard to the details of particular crops in Great Britain, the most noticeable features as regards corn crops, apart from the decrease in the total, seem to be that there is a considerable diminution of the area under wheat and an increase in that under barley and oats. The diminution of the area under wheat is almost unanimously stated by the collectors to have been caused by the low prices obtainable for this grain in the autumn and winter of 1884. They observe, likewise, that the tendency among farmers to devote more land year after year to breeding and grazing stock, as offering prospects of better results, has again greatly influenced the more limited acreage of this cereal in all districts where the nature of the soil and climate do not generally promise the probability of large crops, and the returns in the aggregate confirm the correctness of their statements.

Turning to the various kinds of live stock in Great Britain, there is a noteworthy increase in cattle. Sheep and lambs show a proportionately smaller addition, but in pigs there is a considerable decrease. There is also a further decline of 14,000 in agricultural horses, accounted for in the same manner as was the reduction in the numbers of this class in 1884 compared with the previous year—namely, the diminished need of them owing to the smaller quantity of land under corn crops and the more general use of steam applied to agricultural cultivation, enabling farmers thus to economise labour. As regards horned cattle, the numbers exhibit an important increase in each of the several classes, the total number being now 6,597,964, or 328,823 (equal to 5·2 per cent.) more than in 1884, and 635,185 (or 10·7 per cent.) more than in 1883, the figures of the present year being the largest yet recorded for cattle in these returns. Sheep and lambs taken together show this year an increase of 466,000 over the numbers in 1884. There is a further decline of 181,000, or 7 per cent., in the number of pigs in Great Britain, the total being now 2,403,000. The number of poultry in Great Britain as returned in 1885, exclusive of those kept in towns or by cottagers with less than a quarter of an acre of land, is 15,063,000, as compared with 16,061,000 in 1884, a decrease of 98,000 on the total of the several kinds of poultry included in the returns. The return of the crops and live stock in Ireland shows a decrease in the cultivated area. The diminution extends to corn crops, green crops, and permanent pasture, while flax and rotation grasses each show a relatively large increase. The cultivated area shows the diminution in the past year of 23,800 acres, the area being now 15,219,000 acres compared with 15,242,800. As regards live stock in Ireland, horses have increased from 480,846 in 1884 to 491,147 in 1885. The several descriptions of cattle are also greater in number, the total being 4,228,751, or 2·8 per cent. more than last year. Sheep and lambs have both increased, the number of sheep being now 2,138,298, and of lambs 1,339,542. Pigs, on the other hand, are fewer by 2·8 per cent., as there are this year only 1,269,122, against 1,306,195 in 1884—a decrease of 37,073. The number of poultry has increased from 12,716,000 in 1884 to 13,849,000 in 1885.

The Lord Chief Justice, with Justices Grove and Cave, on Wednesday commenced the hearing of the Registration Appeals. The case of the soldiers' votes at Canterbury was first taken, the Revising Barrister having disallowed the claims of a sergeant of the Dragoons and twenty-eight others who were quartered in the cavalry depôt barracks. His decision was appealed from, as were also judgments to the same effect given by the Revising Barristers at Chatham and Winchester. There was also an appeal from the decision of the Revising Barrister at Exeter, who had granted the military vote, and, the arguments in all these cases having been heard, the Court reserved judgment. On Thursday the remaining cases affecting the right of non-commissioned officers at depôt centres to vote were argued, and judgment was reserved, their Lordships intimating that they would take the officers' cases and the undergraduates' appeals yesterday (Friday).

James Malcolm, who married Miss Dash at Brighton, under the pretence that he was a single man named Captain Macdonald, but who was proved to be a married man, a meat salesman in the Metropolitan Central Meat-market, was on Saturday found guilty of bigamy, and sentenced by Mr. Justice Field to seven years' penal servitude, the heaviest penalty allowed by the law.

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LONDON, October 31.

HISTORY OF THE WEEK.

It is officially announced that the Dissolution of Parliament will take place on the 18th of November. Consequently by the 10th of December the new Parliament will be elected, and the results of the latest leap in the dark will be definitely known. At present all forecasts must be utterly untrustworthy. It is an absolute impossibility to form any approximately accurate judgment as to the political tendencies of the new constituencies. But it is at least certain that the Radicals have, and with very good reason, abandoned their exultant anticipations of sweeping successes. The electoral campaign is being pursued with unabated vigour, and the daily journals continue to devote columns to the speeches of prominent speakers. But it is not probable that any speeches will now greatly affect the issue of the struggle. The electors have facts upon which to base their decisions, and are likely to be little influenced by phrases. It has been made abundantly clear by the definite statements of Mr. CHAMBERLAIN, Sir CHARLES DILKE, and Mr. CHILDERS that to vote for Liberal or Radical candidates at the coming General Election means voting in favour of the Disestablishment and Disendowment of the Church, the abolition of the House of Lords, and Home Rule for Ireland, as well as for free education, compulsory establishment of peasant proprietorship, the gagging of the House of Commons, and other equally enlightened measures of progress. Those who fondly imagined that Moderate Liberalism would be equal to the task of holding in check the forces of Radicalism have had it made sufficiently obvious that no such expectation can be reasonably entertained. The recognised leaders of the Moderate Liberals will in the new Parliament be leaders without a following. It has always to be remembered that of the Liberal candidates at present before the constituencies at least three-fourths are pledged to the support of Mr. CHAMBERLAIN and his programme. In view of this fact it is of vastly little importance that Mr. GOSCHEN declaims vehemently against Mr. CHAMBERLAIN'S policy. Mr. GOSCHEN in the new Parliament will be reduced to filling his old *rôle* of impotent criticism. And it is the recognition of this fact that leads Lord HARTINGTON to refrain from the unqualified denunciation of principles that he admittedly holds in abhorrence. Lord HARTINGTON and Mr. GOSCHEN will scarcely succeed at this election in decoying the Moderate Liberals into the snares spread by the Radicals. The lesson of 1880 has not been lost on intelligent Liberals. On all sides it is found that Moderate Liberals in the constituencies are supporting the Conservative cause. And Lord HARTINGTON and Mr. GOSCHEN, charm they never so wisely, are not likely to win the support of Liberals who recognise that at this juncture the victory of the party that they have thus far belonged to means the triumph of principles that they detest.

It is exceedingly satisfactory to find that Churchmen throughout the country are vigorously bestirring themselves in defence of the Church. The imminence of the danger of Disestablishment and Disendowment has been somewhat tardily recognised, but at length the conviction has been brought home that only vigorous and united effort can hinder the perpetration of a huge State crime. It is cause for congratulation that the clergy are taking the leading part in the work of Church defence that is incumbent upon them. During the next few weeks it is a sacred duty to instruct the people from every pulpit in the country on the importance of the issue that will be practically decided at the General Election. The immorality of sacrilege and the absolute wickedness of robbing the Church of the gifts given by pious men of old, that are held in trust for the welfare of the people, are points that need to be urgently impressed on men's minds in every parish in the country. A silly outcry is certain to be raised against the intervention of the clergy in politics on the part of the Radicals, who are justly alarmed by any evidences of active resistance on the part of Churchmen. But it will be contemptuously disregarded. The plunder of the Church is a question of morality as well as of politics. "Thou shall not steal" is the most appropriate text for sermons against Disendowment, and it is to be fervently hoped that there will not be a church in which sermons against the great national sin that the Radical party contemplate will not be preached on the next few Sundays. There has been some discussion as to the duty of Liberal Churchmen at this crisis, and much treacherous counsel has been given to them as to the expediency of remaining in the ranks of their party, and attempting to modify the party's divisions on this question. But common-sense sufficiently dictates the course that Liberal Churchmen should pursue. They should endeavour by every means in their power to inflict a crushing defeat on Radicalism at the General Election, and teach to the Radical leaders the lesson that any attack on the Church will suffice to deprive them at once of that popular support which it is the chief endeavour of Radical policy to conciliate. Already the Radical leaders begin to suspect that the attack on the Church is a blunder in tactics, and complete Radical discomfiture at the polls would secure for the Church a long reprieve from the assaults of the Liberation Society.

The first meeting of the Conference on the Bulgarian question was held on Thursday at Constantinople, and there is fair reason for anticipating that, whatever its decisions may be, they will at least have for their result the maintenance of the European peace. It may, of course, be pointed out that in recent years, so far from effecting pacific settlements of European difficulties, Conferences have been the customary preludes of European wars. But at present the interests of the Great Powers seem to be so intimately bound up with the avoidance of hostilities, that it is permissible to expect a fairly satisfactory issue of the deliberations of diplomacy. Servia and Bulgaria are little more than pawns on the political chessboard, moved hither and thither in accordance with the plans of the great antagonists. The danger that Servia would display a resolute independence of consideration for the resolutions and intentions of the Great Powers seems to have passed away. In Bulgaria there is every appearance of willingness to acquiesce in any arrangement that will in some degree conform to the realisation of the national ambitions. At the Conference there will be a very real opposition between Austria and Russia, whose interests are diametrically opposed, and this opposition will scarcely be prevented manifesting itself by the existing expediency, which is recognised just as fully at St. Petersburg as at Vienna, of preserving the appearance of friendly relations, and avoiding the open manifestation of discordant designs. The part that England has to play at the Conference is, fortunately, clearly marked out, and is tacitly recognised by politicians of all parties. England has simply to maintain the Treaty of Berlin in the spirit if not in the letter, and to be guided by the same principles which dictated the famous settlement that Lords BEACONSFIELD and SALISBURY were mainly instrumental in effecting six years ago. The arguments that then justified the separation of Bulgaria from Eastern Roumelia now warrant their union. Then, as now, the supreme interests of Europe must guide the course followed by English statesmanship.

Sir H. DRUMMOND WOLFF, having negotiated his convention on Egyptian affairs with the Sublime Porte, has proceeded to Cairo, and will now, it is to be presumed, busy himself with the practical part of his mission. His sojourn at Constantinople will have been useful if it has succeeded in establishing more satisfactory relations between Great Britain and the Turkish Government than have existed since the accession to office of Mr. GLADSTONE'S Government. But that the Turkish Government or Turkish Commissioners will be of any real assistance in solving the problems of Egyptian administration or dealing with the difficulties that confront the Egyptian Government, it is permissible to doubt. For the present, comparative tranquillity exists in Egypt, in consequence of the sense of security that the existing English protectorate confers. But there is the imminent risk that the peaceful condition of affairs may soon be rudely disturbed. The death of the MAHDI and of OSMAN DIGNA has by no means ended the fanatical movement which they headed. At the most it has delayed its development and advance. But now the news comes that the rebels are once more marching upon Upper Egypt, and fresh fighting will probably be necessary to resist the invasion of the Soudanese tribes. Preparations are already being made for defence, and troops are being hurried forward for the defence of Upper Egypt. The views as to the future progress of the fanatical insurrection that Lord WOLSELEY put forward are being justified by events, and it is far from improbable that the march to Khartoum which he so strongly advocated as the sole means of securing the pacification of the Soudan will still have to be undertaken. In the meantime, however, Sir H.

Drummond Wolff will be enabled to see whether his Turkish colleague, if he is ever forthcoming, can arrive at the pacific settlement in the Soudan which would be the best justification of his mission to Constantinople.

THE CHURCH AND HER ENEMIES.

The opportunity presented by the agitation in favour of the Disestablishment and Disendowment of the Church has been eagerly seized by a horde of self-satisfied and fussy crochet-mongers for airing their pet nostrums on the subject of "Church Reform." The columns of the *Times* have been opened to a number of writers of this kind, several of whom are daily permitted to expound, at wearisome length, their twaddling schemes for rendering the Church more "comprehensive," for eliminating "dogma" from her formularies, for entrusting the management of her affairs to Parochial Councils or Committees of ratepayers, and so forth. It is scarcely necessary to point out that this feeble foolishness obtains absolutely no support or countenance from the vast majority of English Churchpeople, who have no idea whatever of allowing the Church to become the victim of new-fangled experiments. These preposterous proposals are based on the wonderful assumption that the Church is the creature of the State. As the Bishop of Oxford recently observed in a letter to the *Times*, there appears to be a current notion that the Church is a religious body "having no existence but by "favour of Parliament, liable at any time to "be disbanded like the army or the police," and bound to be "very grateful for the per- "mission to reform itself into a brand-new "society." The Bishop points out that "there is and always has been an *Ecclesia "Anglicana*, having its own polity, faith, "discipline, and worship, and capable of "managing its own affairs and of giving its "own account of its opinions and its will. "The Church of England," adds Dr. Mackarness, "is not Congregationalist, and the "attempt to make it such is a piece of "effrontery without political parallel." Certainly Parliament is able, by mere brute force, to rob the Church of its endowments; but the Bishop protests that whatever may remain—"be it ninety millions or 6½d.—is our own." To hand it over to "little coteries of rate- "payers" would be a transparent fraud. Churchmen, however, have no intention of tolerating any interference with the Church's doctrine or government. Whatever happens, we intend to manage our own affairs. We shall not permit "a skilfully prepared "machinery of disturbance" to be set up in every parish in the land; and, so far as our adversaries are scheming for anything of the kind, they may be given to understand at once that the thing will simply not be, come what may.

The pretended right of the State to rob the Church of her property and her position in the country has just been admirably exposed and refuted by the Bishop of Lichfield in the masterly address which he has delivered to his Diocesan Conference. The State has given the Church nothing; therefore it can have no right to take anything away. The fact seems to be generally lost sight of that even the precedence which the Church enjoys does not arise from any legislative enactments, for it existed prior to all Acts of Parliament. The Bishops occupy a place in the House of Peers as Lords Spiritual by titles more ancient than those of any Temporal peerage, or even than Parliament itself. They sit in Parliament by the same right as do any other Peers of the Realm, but with the difference that in their case the peerage is attached not to a family but to a diocese. The Church of England was established here before the Kingdom of England existed—before Parliament had been constituted—before a single peerage had been created. Her rulers have formed part of the national Legislature ever since England was a nation at all. She, in fact, holds her position by immemorial right. Hence, as the Bishop of Lichfield contends, Disestablishment is a word with no meaning. There can be no such thing as Disestablishment. Not even Parliament itself has the power "to turn "back the tide of time," or "to annul the "history of the country." The State can of course, if it chooses, harass the Church and inflict damage upon her. It can repudiate her services, prohibit her precedence, load her with disabilities, treat her with contumely. But that is not Disestablishment. So with Disendowment, so called. It is a mere euphemism for spoliation. The Church is not "endowed" in any other sense than any private individual is "endowed" with the property that he possesses. The Bishop of Lichfield does well to warn the nation that from the hour in which the Church is pillaged the rights of property are gone. No other property in the country is held by a title more indefeasible than that by which the Church's possessions have come down to her. More than this—the experience of two centuries ago has shown that the Altar and the Throne stand and fall together. If the Church be cast down, we may be absolutely assured that the Monarchy will not long survive its overthrow.

It is indeed high time that the real question before the country should be stripped of all mere side issues—that the subject, as the Bishop of Chester has so well said, should be lifted out of the region of mere verbal or legal disputation. The main question is not merely whether an endowed and established Church is to be preferred to one dependent on the "voluntary" system. In Scotland the only point of difference between one Presbyterian body and another is the question of Establishment and Endowment. In England the nature of the issue is far otherwise. On the one hand there is the Church of England, which claims to be to the nation the representative of the mystical Body of Christ. On the other side there is a heterogeneous coalition—an aggregate of sects and persons, who agree only in denying this supernatural claim of the Church. Some of them denounce her influence as harmful. Some of them, much as they hate her connection with the State, detest her even more as the depository of the Catholic Faith. Some attack her because in doing so they are consciously and intentionally atttacking Christianity, and even Religion itself. A merely missionary Church, as Dr. Stubbs remarks, might, without much risk, accept Disendowment and Disestablishment. But, as a National Church, "we have to cover all the "ground, and we do it in the Name of our "Master." The Church of England claims to hold her position as directly representing to the English nation the Kingdom of Christ among men. Her claim has been recognised ever since there existed a nation to recognise it. For the first time the English people is now asked to repudiate the claim. As Lord Salisbury observed the other day at Brighton, "We are entering on the greatest conflict that "has affected English history from its "beginning. We are asked to decide "whether that machinery which has up- "held the truth of Christianity for thirteen "hundred years shall by the rash act of "Parliamentary strategy be levelled with "the ground. Do not let it be said that we "have abandoned and lost the great privilege "we possessed through mere slackness or in- "difference, or unwillingness to take trouble. "Let it, at all events, whatever the issue may "be, be said that our efforts have been worthy "of the cause in which we are engaged. Let "it be written of us that our efforts were "worthy the splendid opportunity which we "have inherited from many struggling genera- "tions of the past—worthy of the tremendous "issues affecting future generations which, in "the mysterious dispensation of Providence, "are committed now to our care."

THE SCHOOL BOARD ELECTION.

The polling for the London School Board Election is fixed for Monday next. The issue before the electors is one of vast importance; yet, so far as can be ascertained, very little indeed has been done to promote co-operation among those who desire to maintain the Voluntary schools and to put an effectual check upon the Board's policy of extravagance and waste. The ratepayers who hold these views have good reason to complain that little opportunity is afforded them of giving effect to their convictions. We believe that a very large proportion, if not a majority, of the ratepayers of London utterly disapprove of the irreligious and extravagant policy hitherto pursued by the School Board. But the difficulty under which they labour is that they know little or nothing about many of the candidates; and it is a notorious fact that, owing to this cause, a large number of the electors habitually abstain from recording their votes at the School Board Election. We of this journal have done our own humble part towards remedying the shortcomings of those in authority, and we venture to recommend to our readers the List of Candidates which we publish this week. The List has been compiled with the most scrupulous care, and after consultation with those whose opinion is entitled to the greatest weight. It should of course be borne in mind that the voting at this Election is cumulative. Every voter possesses as many votes as there are members to be elected in his electoral district; and he is at liberty either to give them all to one candidate, or to distribute them among several candidates. It is much to be regretted that a united and strenuous effort should not have been made, by those whose position enables them to speak with the greatest weight, to place before the electors a complete statement of the case against the policy hitherto adopted by the London School Board. An influential Central Committee, including such men as the Bishop of London and Cardinal Manning, might have rendered good service in disseminating trustworthy information on the subject. One or two spasmodic efforts have been made in one or two districts of the metropolis to promote the return of candidates pledged to economy. But as to any united action on behalf of the Voluntary schools, we are wholly unaware that any steps whatever have been taken to secure it. A weak and pusillanimous prejudice appears to exist among Churchmen against "electioneering." For ourselves we have simply no patience with such weak-kneed folly. If an object is worth attaining at all, it is worth while to adopt the only means by which it can be attained.

Our adversaries, at any rate, understand this well enough. They have been making frantic, and not very scrupulous, endeavours to whip up their supporters. In yesterday's *Times*, Mr. Samuel Morley, true to the unfailing instinct which induces even "religious" Dissenters to unite with infidels and rationalists in opposition to the Church, fervently appeals to the electors to renew their confidence in the faction who have hitherto been supreme on the London School Board. Mr. Morley bases his appeal on their past achievements—surely a rather slender foundation, as some of his friends seem fully to realise. Mr. Mundella and Sir John Lubbock are perfectly right in supposing that the recent policy of the School Board needs to be vindicated. But whether their defence can be considered satisfactory is, of course, another question. Mr. Mundella deprecates criticism of the Board's extravagance on the ground that some of its worst financial blunders were committed a long time ago, and that they belong now to "ancient "history." Even if that be the case, we have yet to learn that it affords any reason for placing confidence in a party whose own friends are compelled at last to confess that it has grossly mismanaged the affairs under its control. In point of fact, however, the policy of waste and extravagance is still rampant. In 1882 the expenditure per child in average attendance at the Board schools was £2 16s. 4d. In 1885 it has risen to £3 0s. 3d.; and the estimate for the current year is £3 1s. 1d. Why should there be this continual and rapid increase of expenditure? Why should Voluntary schools be able to do the work quite as efficiently, or more efficiently, at a far less cost? Take, again, the item of Teachers' salaries. Why should £112 be required as the average salary of a mistress in a London Board school, while those in the country are, on an average, paid only £72? Mrs. Westlake, in a letter to the *Times*, asserts that an equally high salary is paid in "some" Voluntary schools. Even if this were true in the main (which it is not), the obvious reply would be that the Board has raised the standard of payment. Mr. Mundella's attempt to explain the fact that the cost of education in Board schools is greater than in Voluntary schools is really too ludicrous to deserve attention. His plea is that "in "some schools, as in Roman Catholic schools, "the Sisters of Mercy teach without pay; and "teachers could not be expected to do this for "the ratepayers." Does Mr. Mundella imagine that the ratepayers will accept this puerile pretence to account for the extravagance of the Board's scale of salaries? Equally contemptible are Mr. Mundella's other arguments—if "arguments" they can be called. One is that the cost of paving in London exceeds the cost of education; and Sir John Lubbock employs a similar "argu- "ment," contending that "at present the "police cost as much as the school." Another "argument" of Mr. Mundella's is that there is noticeable "a large reduction in the num- "bers of those committed to prison"—a fact due, Mr. Mundella urges, to the influence of the School Board. Finally, Mr. Mundella asserts that the opposition to the Board's policy is set on foot by "people who do not want "education." Considering that the Voluntary schools are, even now, educating the vast majority of children throughout the country, and that it is the supporters of the Voluntary schools who most strenuously condemn the School Board's extravagance, Mr. Mundella's allegation can only be characterised as a barefaced misrepresentation.

The whole policy of the Board is a distinct breach of the spirit of the law, and a gross fraud upon the ratepayers. Mr. Forster assured Parliament, when the Education Act was passed, that the rate would never exceed 3d. in the pound. In London the rate is now more than 8d. Where is the superiority of the London Board's system of education over that adopted by the School Boards elsewhere—in Liverpool, where the rate is under 3d. in the pound; in Manchester, where it is slightly higher; in Salford, where it is less than 2½d.? Sir John Lubbock thinks the extra expenditure is a credit to "the Grand "Old City"—"assuming the money to have "been well laid out." That is assuming a good deal—assuming in fact, the whole question at issue. As we decline to assume anything of the kind, we are unable to recognise the claims of Sir John Lubbock's Grand Old School Board to our admiration. Mr. Lobb, a member of the Board, has shown in his recent pamphlet that the school-rate will certainly rise even beyond its present monstrous figure, unless the ratepayers intervene. Of the £14,000,000 spent in fifteen years Mr. Lobb declares that at least £1,000,000 was absolutely wasted. The chief reason of the extravagance of the London School Board has been their persistence in over-building. The Revolutionary and Atheistic party, aided by their wretched dupes—some of them clergymen—are determined to ruin the Voluntary schools. That has been their aim and object from the outset. Hatred of the Church and hatred of Religion is the mainspring of a policy steadily tending towards Free, Compulsory, and Secular Education. Hence the determination to build Board schools to supplant the Voluntary schools. The Voluntary schools alone provide accommodation for 3,273,839 children; whereas the whole average attendance at Board and Voluntary schools together is only 3,127,214. Of course, allowance must be made for the fact that the vacant seats are not always in the district where they are needed; but that consideration cannot possibly be held to justify the provision of extra accommodation for 1,400,000 children beyond the number of average attendances. The matter does not admit of argument. Churchmen and other supporters of Voluntary schools were hoodwinked into accepting the Education Act by the promise that Board schools would "supplement not supplant" the existing Voluntary schools. The hollowness and hypocrisy of that pretence are now obvious. The so-called "religious" teaching in the Board schools is a mere sham and delusion. The real aim of the hitherto dominant faction is to get rid of the Church schools. Free Education is the great weapon by which their final overthrow will be secured. Free Education is advocated for no other reason than that it will injure the Church in a twofold way:—First, it will ruin her schools; and, secondly, it will be carried out with the aid of the funds resulting from her spoliation. The Revolutionary party make no secret of their intentions in this respect. It is for Churchmen and all who value Religious Education, as well as all who are determined to put a stop to a system of fraudulent expenditure and disgraceful jobbery, to insist that the new London School Board shall be thoroughly purged of its evil leaven.

THE ENGLISH OPPORTUNISTS.

The principle of compromise has always, whether rightly or wrongly, been a factor in English politics. We have, as a nation, rather prided ourselves on our sober common-sense way of dealing with disputed questions, our dislike of irreconcilables, our habit of "give and "take." What the French call "Opportunism" may be defined as the extension of the policy of compromise to questions of principle. The Opportunist is, indeed, not without principles, or rather predilections, of his own; but of none of them could he say that under no conceivable circumstances would he be found voting against them. Before the potent voice of a majority everything must bow; and, that being so, he thinks he might as well be on the winning side. Now within a certain sphere, when only details or degrees are concerned, a policy of yielding to the inevitable, in order to avoid a greater evil, may sometimes be deemed justifiable. But there are certain subjects which, by their very nature, are not amenable to this mode of treatment—those which involve the question of right or wrong. Disestablishment and Disendowment, for instance, are subjects which clearly involve an issue of that kind. It is essential that the Sovereign should acknowledge himself a Christian Prince, admit that he derives his power from the Supreme Ruler, and govern according to the Law of God. That the State should be atheistic, or non-theistic, would be a wrong. Again, to take